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RELIGIOUS COMMUNICATIONS.

ACCOUNT OF THE LIFE OF THE REV. HENRY
SCOUGAL.

(Continued from p. 456.)

IN his lectures on the public duties of the clerical office, Professor Scougal was full and copious on the subject of preaching. It has been already observed, that he revived the practice of *lecturing*,* as it is termed in Scotland; or, to use his own words, *long texts and short sermons*; a most useful and edifying exercise both to the minister and his hearers, and which he strongly recommended by precept as well as example.

His counsels to the students respecting the matter and manner of their sermons are thus summed up by Dr. Gairden:—"He thought it should be a minister's care to choose seasonable and useful subjects, such as might instruct the minds of the people and better their lives, not to entertain them with debates and strifes of words;—that he should express himself in the most plain and affectionate manner, not in airy and fanciful words, nor in words too big with sense and having a great many thoughts crowded together, which the people's understandings cannot reach; nor in philosophical terms and expressions, which are not familiar to vulgar understandings; nor in making use of an unusual word, where there could be found one more plain and ordinary to express the thought as fully. He looked upon it as a most useful help for composing sermons, to make the Sunday's sermon the subject of our meditation and mental prayer for the foregoing

week, that it may thereby sink deep into our spirits, and affect our own hearts, which would make us more capable of teaching others. He thought it a fit expedient for composing us to a serious and affectionate preaching, to propose to ourselves, in the meditation of it, purely the glory of God and the good of men's souls, and to have this always in our eye; and, in our preaching, to make frequent recollections of the Divine presence, and short ejaculations towards Heaven, thereby to preserve us in that humble temper, that seriousness and gravity, that becomes us in the presence of God, and as the ambassadors of Christ. And how conformable was his practice to those rules! How did the Holy Spirit by him enlighten our minds and affect our hearts! There are some kinds of words and expressions, some tones and ways of utterance, which will raise the passions and affections of predisposed tempers, without at all enlightening their minds, even as music does; and there are others capable of laying open the nature and the reason of things, but in so dry a manner that they float merely upon our understanding as matter of speculation and talk, and do not sink into our hearts. But, sure, I may appeal to all that heard him, whether his discourses, and his manner of uttering them, did not serve at once both to enlighten their minds and warm their hearts. And so tender was he of the honour and reputation due to the preaching of the Gospel, that as he was careful, on the one hand, to express himself in the most plain, intelligible, and affectionate words;

* That is, commenting upon a whole chapter or large portion of Scripture.

so also, on the other, to avoid all childish metaphors, apish gestures, jests, and big words, and other such indecencies as did not become the gravity of the function, and were apt to occasion the smiles and laughter of the profane, rather than the piety of the serious. And, I dare say, the most profane scoffers of the nation were never tempted to turn his expressions or gestures into ridicule. Nay, many of avowed profligate lives have been extremely affected with his sermons, which pricked them at their hearts; he laid them so open to themselves, and made them so sensible of their brutishness and danger, as they themselves have acknowledged."—To this quotation I subjoin a passage on the same subject from Scougal's sermon before the Synod of Aberdeen. "We are not to entertain our people with subtle speculations, metaphysical niceties, perplexed notions, and *foolish questions which gender strife*; but let us speak *the things which become sound doctrine*. Let us frequently inculcate the great and uncontroverted truths of our religion, and trouble our people no further with controversy than necessity doth require. Let us study to acquaint them with the tenor of the Gospel covenant, and what they must do to be saved; and to inform them of the particular duties they owe both to God and man. But it is not enough to speak these things, to tell men what is incumbent on them; we must besides endeavour to excite and stir them up by the most powerful and effectual persuasions. The judgment being informed, we must do all to influence the affections; and this is the proper use of our preaching; which, though it be over-valued by those who place all religion in hearing, yet certainly it is of excellent use, and ought to be managed with a great deal of care. Let the matter be weighty and grave, the method plain and clear, the expression neither soaring on the one hand, nor too familiar on the other. Some

good men are not aware what contempt they draw on religion by their coarse and homely allusions, and the silly and trivial proverbs they make use of.* Nor should our expressions be too soft and effeminate, nor our pronunciation affected and childish. Religion is a rational and manly thing, and we should strive to recommend it with the greatest advantage. But, above all, let us study such a zeal and fervour, as, flowing from the deep sense of the thing we speak, and being regulated with prudence and decency, may be fittest to reach the hearts of the hearers. The vulgar that sit under the pulpit (as the excellent Herbert speaks) are commonly as hard and dead as the seats they sit on, and need a mountain of fire to kindle them. The best way is to preach the things first to ourselves, and then frequently to recollect in whose presence we are, and whose business we are doing."

Professor Scougal had a high sense of the importance of true eloquence, which he regarded as the most valuable accomplishment that a clergyman could possess; and for which, he used to say, he would readily exchange all the other human learning of which he was master. By eloquence he meant not merely the graces of style and delivery, according to the rules laid down by the masters of rhetoric (objects not unworthy the attention of students in divinity), but the art of persuasion; including, in that term, the power at once to enlighten and convince the understanding, and to warm and captivate the heart. No preacher of his day had attained to greater eminence in this art than Scougal himself; and his pupils had the singular advantage of seeing their master exemplify in the pulpit the rules of eloquence which he delivered *ex cathedra*. He considered that there were two prime requisites to constitute a pulpit orator: the one

* A home thrust at the practice of too many of the Presbyterian clergy of that day

was, an accurate knowledge of human nature; and the other, a character of genuine goodness: the former being necessary to lead his hearers to the acquisition of self-knowledge; the latter to enable him to find his way to their hearts, and to inspire them with a love of holiness: and thus, *per viam plane regiam*, he guided the students to the temple of eloquence.

The light in which Professor Scougal viewed the art of persuasion as connected with the pulpit, will appear by the following quotation from Dr. Gairden. "He was sensible of the little knowledge we had in the *ars voluntatis*; how little we understood of the nature of men's passions and inclinations, and what things were most capable of bending their wills, and prevailing upon their minds, according to their different tempers: and accordingly, he judged there were two essential defects in our best kind of eloquence. The one was, that, in the meditating our discourses, we rather merely considered the issues of our reason, and the nature of the thing we were thinking of; and did not so much reflect upon the temper of the persons we were to speak to, and what kind of reasonings, words, and expressions would make the best impression upon their minds; and therefore it was nothing strange, that words let fly at random touched them so little. The other, that our hearts were not thoroughly endued with those dispositions we would work on others by our words; and therefore it was no wonder all we said made so little impression on them."*

Scougal's counsels, respecting the private duties of the pastoral office,

* Students in divinity would do well to peruse what Bishop Burnet says concerning preaching, in the 9th chapter of his *Pastoral Care*, wherein are many excellent reflections on the eloquence of the pulpit in the true spirit of Scougal. There are many useful hints on the same topic in Blair's *Lectures on Rhetoric and Belles Lettres*, and in Dr. Hill's *Theological Institutes*.

are truly valuable. He considered it to be the bounden duty of a clergyman to cultivate a personal acquaintance with his people; to instruct, admonish, and exhort them in private as well as in public; in short, to be *instant in season and out of season*; otherwise, how could he sustain the title given in Scripture to those who minister in holy things, namely, *watchmen over the house of Israel*?* The sum of his counsels on this head was, that a clergyman should consider himself as the father of his flock; as their instructor, adviser, and guide in their most important concerns; and that, in imitation of St. Paul, he should make conscience of going *from house to house*, in order to communicate knowledge to the ignorant; to solve the doubts of the weak and scrupulous; to build up the household of faith; to administer consolation to the afflicted; and to *smooth the bed of death*. "And though" (to use his own words,) "the lamentable vastness of some of our charges makes it impossible to do all we could wish, yet must we not fail to do what we can." To which he subjoins: "It is an excellent practice of some I have the happiness to be acquainted with, who seldom miss a day wherein they do not apply themselves to some or other of their people, and treat about the affairs of their souls."

An important and delicate branch of the private duties of a parish priest is admonition and reproof. In order to the successful discharge of this duty, a clergyman ought to possess fervent zeal, tempered by prudence and discretion; courage and firmness, softened down by a spirit of meekness and love; self-knowledge, aided by some acquaintance with the world; together with that delicate address which knows

* Bishop Burnet, in the first chapter of his *Pastoral Care*, beautifully illustrates the various titles given to ministers in Holy Writ; namely, shepherds, stewards, ambassadors, angels, rulers, watchmen, builders, labourers, and soldiers.

how to consult the *molliæ tempora fandi*, and to speak a word in due season. This short sketch at once delineates the character of Professor Scougal, and contains the substance of the maxims which he delivered on the subject of clerical reproof. He shewed how incumbent it was upon a minister, in administering reproof, to maintain the rule over his own spirit; to rebuke, as an Apostle enjoins, with all long-suffering; and to guard against any infusion of the bitter and unhallowed leaven of pride, malice, and revenge, either in enforcing the discipline of the church, or censuring the faults of his hearers in private. The following extract may serve as a specimen of his counsels on this head. "The greatest and most difficult work of a minister, is in applying himself particularly to the several persons under his charge; to acquaint himself with their behaviour and the temper of their souls; to redress what is amiss, and prevent their future miscarriages. Without this private work, his other endeavours will do little good. Interest and self-love will blind the eyes and stop the ears of men, and make them shift off from themselves those admonitions from the pulpit that are displeasing; and therefore we are commanded not only to *teach and exhort*, but also to *rebuke with all authority*; and this must be done with a great deal of courage and zeal, of prudence and discretion, of meekness and love. More knowing and ingenious persons may be dealt with sometimes by secret insinuations, and oblique reflections on the vices they are guilty of; and we may sometimes seek a way to reprove their failings, by regretting and condemning our own. But that artifice is not necessary for the vulgar: having protested our love and good intentions, it will be best to fall roundly to the matter."*

* Sermon before the Synod of Aberdeen, on the Importance and Difficulty of the Ministerial Function.

No private duty of the pastoral office is attended with greater difficulties, or proves a source of greater distress to a delicate and conscientious mind, than the visitation of the sick. So Scougal felt it; and in enumerating the difficulties of the ministerial function, he exclaims, on this head, "O what a hard matter it is to deal with people that are ready to leave the world, and step in upon eternity; when their souls do, as it were, hang on their lips, and they have one foot (as we use to say) already in the grave!" Some we find in this awful situation, like the foolish virgins, without oil in their lamps, and others with their lamps untrimmed; some resting satisfied with vague and general confessions of sin, without any satisfactory evidence of a broken and contrite heart, and others confidently relying upon the merits and righteousness of Christ, without any signs of genuine repentance or lively faith; some plunged into the deepest distress, and others viewing death with an apathy which is quite shocking; while there are but few, comparatively speaking, whom we find strong in faith, lively in hope, and fervent in love. Scougal lamented the tardiness of the generality in sending for the minister, whose attendance was seldom called for till medical skill had proved fruitless. "and then" (to borrow his own words) "they beg the minister to dress their souls for heaven, when their winding-sheet is preparing, and their friends are almost ready to dress the body for the funeral." He counsels ministers, in such cases, to open the nature of evangelical repentance and faith, and cautions them against allowing any expressions to drop from them, which might lead the sick person, on the one hand, to despair of mercy, or sooth the bystanders, on the other hand, in their impenitence and procrastination.

Professor Scougal did not confine himself to the ordinary routine of academical duty. In full term he annually delivered to the students in

divinity, a serious and affectionate charge, in English,* on the weight and importance of the Christian ministry; on the temper, conversation, and deportment, becoming candidates for holy orders, and the course of private study which they ought to pursue. Instead of that proud and supercilious distance which too frequently characterises the higher ranks of academics, his conduct towards his pupils, both in public and private, was marked by affability, gentleness, and kind condescension. He encouraged the students to regard him as their friend and father; anxiously concerned for their true happiness, and always ready freely to give them his best advice; with which view his house was open to them at all times; and under his roof they might be said to find themselves at home. "It was his great care," says Dr. Gairden, "to make his private conversation with them as useful as his public; and by this, indeed, he hoped to do most good." He took great pleasure in directing the course of their reading; and his private conversation with them was happily calculated at once to open and enlarge their intellectual faculties, and to captivate their hearts with the beauty of holiness. He used to caution the young men against spending too much time in the mere exercise of reading, which, when carried on incessantly without judgment and discrimination, tended only to blunt the edge of genius, and to weaken the energies of the mind. He recommended to them rather to digest well a few good books, than to indulge a taste for voluminous and extensive

reading; and to embrace all opportunities of profiting by literary conversation. Such had been his own uniform practice, as we learn from the following passage in Dr. Gairden's sermon. "He had not spent his whole time in reading, being sensible that it often served to dull, confuse, and prejudicate men's understandings, and make them of imperious and dictating tempers; and therefore he made a prudent mixture, of a moderate reading a choice of useful books, and consulting the living as well as the dead, having a singular art of benefiting both himself and others by conversation and discourse: and he digested and improved all by retired meditations and fervent devotion, so that his learning seemed rather the issues of his own mind, and the inspiration of the Almighty, which teacheth knowledge. He loved more to study things than words. He did not so much read books, as think them; and, by a transient view, would quickly comprehend the design and manner of them." Instead of poring over the ponderous tomes of expositors and commentators, he recommended to theological students to be assiduous and diligent in the perusal of the sacred oracles, to make the Bible its own interpreter, and to accompany the reading of it with meditation and prayer.

Next to the sacred oracles, the books in which he most delighted, and which he most warmly recommended, were the fathers of the four first centuries, particularly Jerome, Ambrose, Basil, Chrysostom, and Gregory Nazianzen. He had no relish, as we have already observed, for controversial writings. He aimed to inspire the students with a taste for books of practical and experimental piety. In his private intercourses with his pupils, "he was careful" (to borrow the words of Dr. Gairden) "to take them off as much as possible, from the disputing humour, and an itch of wrangling *pro* and *con*, about any thing; and many times by silence

* Academical lectures, in those days, were given in Latin, and, indeed, at a much later period. And the writer of these pages is free to confess, that he is one of those who regret that the practice has been discontinued in our universities. There was a time when no one presumed *inter silvas Academi querere verum*, who was incapable of understanding a Latin prelection. We may next expect to hear of vernacular disputations in the public schools.

answered their impertinent quibbles." He studied their disposition and temper, that he might be enabled to bring his counsels and admonitions home to their *business and bosoms*; and he told them their faults with such prudence, delicacy, and modesty, that if he failed in producing the effect he wished, he still retained their respect and their love. He cherished with the tenderest affection, those students who appeared to him to be truly pious, and earnestly desirous of *serving God with their spirit in the Gospel of his Son*. He exhorted them to stir up the gift of God which was in them, by frequent retirement, self-communion, fasting, and prayer. He earnestly pressed them to weigh well the motives by which they were induced to aspire to the holy ministry. He cautioned them against the workings of vanity, ambition, or the love of popular applause; and charged them to look with a single eye to the glory of God, the service of Jesus their Master, and the edification of the members of his mystical body. "Considering," as Dr. Gairden expresses himself, "self-will to be the root of all our sin, and an entire resignation to the will of God to be the very spring of all our duty, he directed them to frequent and constant acts of self-denial and resignation." He held up the Cross to the view of candidates for holy orders; and the following saying of his deserves to be recorded: "I account him not worthy of the name of a minister of Christ, who cannot patiently suffer injury, contempt, and envy."—"Thus faithfully and prudently" (to recur to the funeral sermon already so often quoted) "did our dear friend manage his charge, in serving the interest of his blessed Master; and we might have hoped confidently, ere long, that, by the joint endeavours of his reverend colleague and himself, through the blessing of the Almighty, we should have seen another face on our church: but, amidst all his pious designs and cares,

he is called by his great Master, in an hour that we thought not of, from his stewardship here, to an higher employment in the other world."

About the twenty-seventh year of his age, symptoms of consumption appeared, which wasted him by slow degrees, and at last put an end to his valuable life, on the 13th of June, 1678; before he had completed the age of twenty-eight. Dr. Gairden thus speaks of his deportment on his death-bed:—"The end of his life was no less Christ's, than the beginning and the whole course of it. The time of his sickness was as cheerfully spent, in suffering the will of God, as the former was in doing it. He manifested the greatest meekness and cheerfulness of spirit, throughout the whole course of it. He used not the least harsh expression, either to any of those that waited on him, or concerning the present providence. He expressed a perfect indifference as to life and death, and an entire resignation to the will of God, to dispose of him as he thought meet. He found himself never more sensible of the vanity of this world, nor ever felt more ardent acts of love to God, than at that time. He was wrapt in admiration of God's goodness to him, and the little returns he said he had made to it; and acknowledged his own great unworthiness, and his humble confidence in the mercy and goodness of God, through the merits of his blessed Saviour. And thus meekly did he pass his sickness and resign his spirit, without any trouble from the world, or great pain of body, or any anguish of mind. 'Mark the perfect man, and behold the upright, for the end of that man is peace!'" To which are subjoined the following animated reflections:—"Truly, if we look upon our dear friend, and consider what he hath been, what he now is, and shall be to all eternity; it will make us sensible how much we ought to resign ourselves to, and glorify, the will of our heavenly Fa-

ther, in his wise disposal of him. As to him *to live was Christ, so to die is gain*. O how may this, after the example of the ancient Christians, fill us with joy and comfort, in the well-grounded hope of the happiness of our dear friend! Well may we think we hear him say, Why do you mourn for me? Weep not for me, but weep for yourselves; for to me to die is gain. And O how happy is our friend, who now enjoys an absolute freedom from all the pains, and griefs, and troubles of this miserable world! who is out of the reach of all its temptations and snares; whose soul is put beyond the possibility of ever sinning; which now only begins to live, being now all light, and life, and love, and motion; seeing and enjoying God; joining in pure and holy friendship with angels and archangels, and the spirits of just men made perfect, in admiring and adoring his Redeemer! O let us not bewail the absence of our friend, with fruitless sighs and tears; nor sorrow as they that have no hope; but let us always endeavour, after his example, so to live to Christ in this world, that our death may be the same gain to us as to him!"

Professor Scougal left his books to the library of King's College; and the sum of five thousand merks to his successors in the chair of Divinity. He was buried on the north side of the college chapel, opposite the high altar, afterwards called the bishop's seat, or desk; with the following inscription on his tomb-stone.

Memoriæ sacrum
HENRICUS SCUGAL,
Reverendi in Christo Patris, Patricii
Episcopi Aberdonensis filius,
Philosophiæ in hac Academia Regia,
Per quadriennium, totidemque annis
Ibidem Theologiæ Professor.
Ecclesiæ in Auchterless, uno antistite,
Pastor.
Multa in tam brevissimo curriculo
Didicit, præstitit, docuit.
Cœli avidus, et cœlo maturus,
Obiit Anno Dom. MDC.LXXVIII.
Ætatis suæ XXVIII.
Et hic exuvias mortalitatis posuit.

FAMILY SERMONS. No. XLV.

Matt. vi. 6 — *But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.*

PRIVATE prayer differs from family or public prayer in several respects. The proper subjects of public or social prayer are such wants as belong to men in general. In private prayer, the wants of our particular state, our peculiar trials, dangers, and temptations, form the proper subjects of our addresses. Hence private prayer is a peculiarly interesting part of devotion. It may also be considered as more spiritual in its nature. In public prayer, there are many outward things to excite the affections: the surrounding multitude, the union of many voices and many hearts in the worship of God, the soothing or elevating strains of music, the solemnity of the house of God; all have a tendency to produce an artificial kind of devotion. This is not said in order to lessen the value of such helps to devotion: far from it: in our present state, we need every help. Still it must be owned, that the less our devotion arises from outward causes, and the less it depends on these, the more likely is it to be the genuine feeling of a pious heart, actuated by gratitude to God, admiration of his perfections, love to his character, confidence in his providence, and faith in his promises. Private prayer, therefore, is far more likely to be the result of a real fear and love of God. It cannot, at least, be the offspring of ostentation; nor is it easy to conceive that it should flow from hypocrisy. In general it may be regarded as the genuine expression of the feelings of the heart, offered up from the purest motives, and in the most spiritual manner. There may be even no voice heard, no form used; yet the ardent desire of the soul, the unuttered aspiration, the penitent sigh, will be perceived and

accepted as the purest worship by that God who seeth in secret.

Private prayer is also a better test or index of the state of the soul, than public or social worship. Every man is what he is in secret. When no eye is upon him, then his true character and feelings shew themselves. If then he sincerely and devoutly pours out his heart before God; if then he truly mourns his sins, and fervently desires to obtain divine grace, to pardon and sanctify him, there is good ground for believing that he is a real disciple of Christ. But if the person, who in social worship seems animated by a glow of devotion, and deeply affected by a sense of sin, feels no holy warmth or penitent sorrow in private prayer; if he can often omit secret duties, or perform them only in a cold and careless manner; he has reason to fear lest his devotion in public should not be the offering of a sincere heart.

Prayer is the intercourse of the soul with God the Father of spirits: an intercourse not carried on by the hearing of the ear, or the uttering of sounds, but by the union of mind with mind. It has been an old objection against prayer, that God does not need to be told our wants, or to be entreated to supply them. This objection proceeds on a mistake as to the true nature of prayer. It does not consider prayer as the intercourse or communication which subsists between the Lord and Creator of the universe, the Chief of all spiritual beings, and the spiritual beings whom he has created. The angels in heaven thus hold constant communion with Him in whom they live, and move, and have their being. Nor is it to be supposed, that, because they have no sins to lament, they have therefore no need of prayer: the very continuance of their state of perfection, of strength and desire to do the will of God, may be the subjects of constant prayer—of devout acknowledgment that all good proceeds from God, of humble confidence in him, of fervent praise for

mercies enjoyed. And in answer to such prayer, there may be vouchsafed fresh manifestations of the Divine presence, a renewal of strength, an increase of light, an accession of bliss: so that all wisdom, power, and goodness may appear to flow directly from God, the only Fountain of good. In this way might Adam converse with God in paradise. But when he fell, this intercourse was destroyed; and since that period, men have lived in a state of alienation from God. But though communion with God, that invaluable privilege, has been forfeited, still man is not left without hope. A new way of access to God is opened. He has given his only Son to be a Mediator between himself and his fallen creatures. They draw near to him on a throne of Grace through Christ, and he receives them for the sake of his beloved Son. And that this privilege may be rightly used, he has given them his Spirit to incline and teach them to pray, to help their infirmities, and to sanctify their desires. Thus have we access to God, through Christ, by the Spirit. The throne of grace, where Jesus is seated as the High Priest and Advocate of his people, is now the place where God holds intercourse with man, and communicates to him the fulness of his grace. There, all his faithful servants are found. There they meet their God and each other; and the blessed intercourse of heaven is kept up by prayer, dictated by the Spirit, and offered up through Christ.

It is by means of our relation to his Son that God becomes in a peculiar sense our Father, and that we are encouraged to draw near him as such, in the confidence that with a father's feelings he will receive and bless his returning children. Thus our intercourse with God is renewed, and we enjoy in our measure and degree that blessed communion with him on earth which the angels enjoy in heaven: and we then most nearly partake of the life, the enjoyment, the employment of angels, when we are engaged in prayer to God.

And as this freedom of access to God by prayer is the highest privilege we enjoy, so the benefits of it are of the highest order. Let us remember that God is the only source of all good, of all wisdom and strength, of all honour, happiness, and glory; and that whatever we have of these we must obtain immediately from him. But it is a law of the Divine government, that spiritual gifts should be connected with prayer to God, and with the acknowledgment of our dependence on him. The life of heaven is spoken of as seeing God; dwelling with him; beholding his face continually. No inhabitant of heaven is insensible to the presence of God, but holds constant intercourse with him in the exercise of dependence and gratitude, adoration and praise; and the perfection of religion on earth consists in partaking of the same benefits, and exercising the same affections. And how great is the value of those benefits which he bestows on such as maintain communion with him by prayer! All worldly blessings were but a small thing for him to bestow: he gives freely infinite blessings—eternal life, eternal glory, the eternal enjoyment of happiness. These are blessings worthy of God to give, and of an immortal being to receive; and these are all communicated through the medium of prayer. To prayer, the ear of God is ever open; to prayer, the pardon of innumerable sins and deliverance from every evil are granted; by prayer, the victory over the world, the flesh, and the devil is obtained; by prayer, the weak are made strong, the helpless are protected, the corrupt are sanctified, death is disarmed of its sting, and the grave of its spoil; by prayer, the gates of heaven are opened, and an entrance obtained into the regions of eternal light and glory.

And now, seeing that such is the privilege, and such the benefits, of prayer; and that we are invited, and even urged, to share in them; is it not a matter deeply to be regretted that

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so many should live without prayer? nay, that prayer should be even a trouble and a burden to them? Every day does the sun behold innumerable rational beings, preserved and supported by God's bounty, endued by him with many noble powers, and graciously invited to partake of all the blessings of his favour and of eternal glory, averse to communion with their God; rising in the morning without thanksgiving or prayer; lying down at night without acknowledging his mercy or desiring his presence; and who say to him in effect, "Depart from us; we desire neither to know thee nor to receive any blessing from thee." Fain would I bring all who thus feel and act, to a sense of their duty; fain would I convince them of the high privilege of being permitted to pray to God. May God himself, who alone can touch the heart, make the present endeavour effectual to that end; may he awaken in them better feelings, while I lead them to ask their own consciences why it is that they neglect to pray.—Is it that God is a spiritual Being whom you do not perceive by your senses, and therefore cannot converse with? But are there not innumerable persons who find no such difficulty in addressing the Author of their lives? There is no more difficulty in addressing a being whom you do not see, than one whom you do, provided only your belief of the presence of both be equally strong. If, indeed, you entertain a doubt whether God is present with you, and hears you, then indeed there will be no earnestness or seriousness in prayer. Unbelief, then, is one great cause of the neglect of prayer. But surely even the evidence of our senses is not stronger than that which proves, beyond all question, that there is an Almighty Being who knows all things, who is ever present with his creatures, and attends to all they say and do. Every thing above us, beneath us, and around us, proves this. Our own existence is not more certain than His; and if He

exist, He must possess attributes which shew him to be near to us, about our path, and surrounding us on every side. And will He not hear if we address him? He that made the ear, shall he not hear? He that formed the eye, shall he not see? He that gave man understanding, shall he not perceive? All nature and all revelation confirm this, and proclaim God to be every where present, and at all times observant of his creatures. Well then may we adopt the language of the Psalmist, and say, "Lord, thou hast searched me and known me; thou knowest my down-sitting and my up-rising. Thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways: for there is not a word in my tongue but, lo, O Lord, thou knowest it altogether."

Let us be persuaded, then, that at this moment, at every moment, there is an Almighty Being near us, who observes all we do, and say, and think, though we see him not; and this Being, in his word, requires us to maintain a constant intercourse with him. We are, therefore, bound to pray to him daily. Shall we, then, refuse to pay him our just tribute of homage and obedience, and to hold communion with him, when he invites and entreats us to do so?

But the true reason why we neglect to pray to God is probably a secret sense of guilt, and a dislike or dread to approach him. We know that God is a holy God, who requires holiness in all who draw nigh to him; but our minds are averse to holiness, and though we cannot conceal ourselves from him, yet we vainly endeavour to hide him from our view. We do not like to have such a witness of all we do; and we feel an awe and constraint in the thought of his presence. Besides, to pray, while we do not forsake our sins, appears to be such plain mockery of God that we cannot persist in it. In short, to use the language of Scripture, "the carnal" or unrenewed "mind is enmity against

God; for it is not subject to the law of God, neither indeed can be." Now this is the very state from which the preaching of the Gospel is intended to deliver men. By nature men are alienated from God, and the Gospel is intended to reconcile them to him, and to bring them back to their heavenly Father by repentance and prayer, acknowledging the injury they have done to the best of Beings. O that we were all convinced, that in keeping at a distance from God we keep at a distance from our best friend and kindest benefactor! He wants not our services, but we want him and his grace. He humbleth himself even to listen to the adoration of angels: yet such is his wonderful condescension that he stoops from heaven to listen to the groans and supplications of the lowest and most abject of his creatures. He waits to do us good, and to shew us mercy, if we call upon him. Our unwillingness to pray to such a Being shews most strongly our need of prayer; for surely this alienation from God, this aversion to holy intercourse with him, must be removed, if we would dwell with God hereafter in heaven. Surely, if we knew him aright; if we could see the infinite fulness of his compassion, the overflowing benignity of his disposition, the vast extent of his bounty, we should not act thus. It is his presence which gives glory to heaven and fills it with joy; and ought not we also to rejoice in it? Consider only his mercy: He hath not withheld his Son, his only Son, from us, but has given him to be a propitiation for our sins. Does this look like a stern, unpitying Being? "But he is a just and holy God." Yes. But, though both just and holy, he delighteth not in the death of a sinner, but rather that he should turn from his way and live: and to effect this, what pains has he not taken; what arguments has he not used; what invitations has he not given; what promises has he not made! But, alas! till the heart is in some

measure changed, it is in vain to convince the understanding. If, however, we are so far persuaded of the evil of our alienation from God as to be desirous to have it removed, let us bless God even for this desire, and let us pray to him for that mercy and grace of which we stand in need. Let us confess to him our true state, lament before him the hardness and impenitence of our hearts, beseech him to enlighten our understanding, and to draw our affections to himself. God will help those who turn to him. He will strengthen each weak endeavour, and perfect every feeble attempt. And to prayer let us join meditation on the true character of God, as revealed in the Bible, and displayed by his only begotten Son. If our view of God is not, as it ought to be, a cheering and encouraging view, our prayers will necessarily be cold and formal. It is the love of God which produces earnestness, pleasure, and constancy in prayer. Oh, then, let us be induced by the mercies of God, and by a sense of our wants and miseries, to draw nigh to Him. Let the void we feel in our minds convince us that our souls can never find rest till they are united to God, the source of all good and all peace. Let the guilt of our sins hasten our application to Him, who pardoneth iniquity through his Son, and who willeth not the death of a sinner. Let the peace which passeth all understanding, of which these are destitute who live without God; let the sweet hope of eternal happiness, which never brightens their hours; let the vanity of this world, and the glory of that which is to come; let the miseries of sin, and the blessedness of holiness; let every thing on earth, and in heaven, and in hell, persuade us to return to God, and to offer him the full surrender of our hearts. The faithful on earth exhort us to draw near to God: the dead who have perished warn us from the tomb not to trifle with the offers of Divine mercy:

the saints who have entered into rest call us to come up to them: angels wait to carry the joyful tidings to heaven of our approach to God: the Holy Spirit is even now striving with us: Christ urges us from heaven to come to God through him: and God, the Father of all, stretches towards us the sceptre of his grace, and entreats us not to refuse him who speaketh to us from heaven. Let not all this be in vain: let us no longer delay to accept the offered mercy; but to-day, while it is called to-day, let us cast ourselves at the feet of our heavenly Father and implore his grace. If we draw nigh to God, he will draw nigh to us. If we pray to him fervently for the blessings we need, we may confidently rely on the fulfilment of his promise; "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Amen.

For the Christian Observer.

ON SUBMISSION TO GOD.

WHEN we consider the relation in which we stand to that Almighty Being, who created us by his power, and who preserves us during every moment of our existence by the unceasing energy of his wisdom; it seems of all truths the simplest and most obvious, that we ought to be subject to his disposal. When we reflect that He, who is our sovereign by nature, unites in himself every attribute which can attract our veneration, or claim our confidence, or win our love, duty seems too cold a term to express the regards which are due towards him. But when we reflect, that He who formed us by his power, and blessed us by his goodness, left not the world he made to perish in its wilful apostacy, but purchased again his own creation by the blood of his dear Son, what language can adequately describe the feelings of glad obedience and grateful adoration, which should animate every child of this wise and gracious, insulted and indulgent Parent! Yet

man, fallen unhappy man, can forget alike the obligations of duty and of gratitude! Thousands pass on from youth to age in willing servitude to every passion of their nature, and to every caprice of vanity and opinion; while they dread and fly from His authority whose service is perfect freedom. And what shall we say of the best of us? Submission, which should be but our first duty, is reckoned amongst our highest attainments; and he is thought to be an advanced Christian, who is only not rebellious.

There was a time when submission to God was not counted among our burdens. In Eden, the seat of purity and joy, before sin had entered, and death by sin, our first parents walked gladly in the way their Maker had appointed them, happy in their mutual love, happy in a grateful adoration of Him who gave it, happy in that filial confidence which a sense of His perfections and of their own innocence inspired. To them, duty and enjoyment were one; the law of obedience was the path of peace. But they were tempted, and they fell. They fell, because they would be wiser than their Creator, and thought some better satisfaction might be found, by a breach of his holy commandments, than they had experienced in a cheerful submission to them. Such, at least, appears to have been the cause of their sad transgression, and such certainly is the history of a large part of the miserable adventures in which their blind and unhappy offspring have ever since been engaged. God is their proper happiness. His redeeming mercy has opened to them again the gates of everlasting life. His law, holy and just, is the path that will conduct them thither: his dispensations, secret or manifest, gentle or corrective, are ready, like guardian angels, to watch over them, and lead them safely in the right way, or call them back when they are wandering from it. But God they know not. They know themselves, their appetites,

and passions. They know the world abounding on every side with allurements to gratification; and though age after age has testified to its vanity, and parents have still transmitted to their children the history of their own disappointments, the hopeless race is for ever renewed, and men follow after happiness in every direction, except that by which they might attain it.

Yet some there are, (in this happy land we may reasonably hope there are very many,) who by the mercy of God have been made sensible of the general error; and who feel that true good only can be found by re-ascending towards that holy light which cheered the blessed region whence our first parents wandered down into this land of shadows. These, surely, are deeply sensible of their own blindness; they have lamented their past follies; they have felt the blessedness of drawing near to God as to their reconciled Father, and they desire above all things to be for ever subject to his guidance and government. Yes, certainly, these are their settled feelings, their deliberate wishes. Were it otherwise, how could they reasonably believe themselves to be led by the Spirit of truth? And yet, even among the truly pious, there are probably very few who always preserve an equal temper of mind amidst the changes and chances of this world. Some are agitated by their own distresses. Some are moved to surprise and grief at the afflictions which befall those who are most dear to them. And there are moments, perhaps (they should be only moments,) when even the most experienced Christian, though he may bow with unresisting submission under the hand of God, can scarcely lift up an eye of gratitude, or kiss with filial love the rod that chastens him.

It is neither to be expected nor desired, that we should become insensible to our own sufferings, or to those of others. He who is fainting

in pain or sickness, would think himself but mocked, by being told that he must throw aside his weakness, and rise superior to such infirmities. Nor is it by any means the nature of true religion to diminish our tenderness towards others. On the contrary, it opens the springs of every gentle feeling, and calls forth to new life and vigour every generous affection. Yet, notwithstanding this, it cannot be denied that we are far too apt to be dejected under the misfortunes which befall ourselves; and sometimes, perhaps, while our own sorrows are sustained with fortitude, we yield to an unbecoming grief for those whose happiness is very dear to us.

Indeed, an exemplary patience under the distresses of our friends, is not the first of virtues. Yet it is very possible that a feeling mind may be betrayed into the indulgence of a more vehement sorrow, or a more careful anxiety, for others, than is quite consistent with a spirit of filial resignation, from the generous nature of a sentiment which can be blameable only when it is excessive. The same principles, however, undoubtedly apply to the pains which we feel for others, and those which we suffer for ourselves; and the true Christian must endeavour, in both cases, to recollect by whom they are inflicted, and to cultivate that cheerful assurance of the paternal care and kindness of our heavenly Benefactor, which will reconcile us to every dispensation.

Submission to God, in its full extent, is by no means an act of simple obedience: it implies the union and exercise of many Christian graces. To submit, indeed, in the narrow sense of the word, is not a matter of choice to any of us. He who created heaven and earth by his word, and who wields the elements at his pleasure, will certainly not want the power to give effect to his own purposes. "As I live," saith the Lord, "every knee shall bow." Yet there is a submission,

to which God invites his creatures as their privilege, while at the same time he requires it from them as their duty;—a submission not of the act only, but of the heart, founded upon the deepest conviction of his wisdom, an entire trust in his providence, and a fervent love of his goodness. Such a submission, it is plain, is essentially different from a mere acquiescence in events which we have no power to control. It is the homage of the will, the natural and beautiful expression of the best affections of the soul, of gratitude, of veneration, of filial love and filial confidence.

I believe it happens to most men who are truly pious, to become, as they advance in life, less and less disposed to enter upon complicated schemes for the attainment even of those objects which appear to be the most reasonably desirable. They have found themselves so often mistaken in their estimate of what is really good; they have seen the events to which they are chiefly indebted for their happiness in this life, brought about in a manner so original, by a course so unlike any they should themselves have pursued, and often so independently of their own efforts, that they grow distrustful of themselves, and are tired of weaving plots which a single cross accident is sufficient to entangle; or which, after having been completed with the utmost skill and care, unravel of themselves, and end in nothing. Now this is a practical acknowledgment of the reasonableness of that duty which we are now considering. If our experience convinces us that we neither understand well how to choose events nor how to control them, is it not manifestly our best wisdom to resign them willingly into the hands of Him who is certainly capable of directing them properly, and who has declared that "they who trust in the Lord shall want no manner of thing that is good?"

It seems, indeed, as if a wisdom far short of that which Christianity

teaches, would suffice to instruct us in the vanity of earthly schemes, and to lay the foundation of a religious submission to God in the distrust of our own policy. Consider the most remarkable examples which history has recorded, of rare talents, and rare fortune, united for the accomplishment of some illustrious end. What are they, if read aright, but so many lessons of humility? Philip, the father of Alexander, was by far the most accomplished hero of his age. His birth was noble, his person graceful and dignified; his understanding of that rare class in which depth and facility are equally united, at once elegant and comprehensive, and embellished with all the learning that Greece in her best era could supply; his achievements in arms were great and brilliant, and his success was almost unvaried. It was Philip's chief ambition to live to future ages; and, that the triumph of his glory might be permanent, he was anxious to embody it in the literature and eloquence of Athens. For this end, he was content to pardon alike her insults and her injuries, and courted with unwearied assiduity the most considerable members of her commonwealth. But the eloquence of a single man defeated all his hopes. Demosthenes was his enemy; and that profligate demagogue has been able, by his matchless genius, to brand with unmerited infamy, during more than two thousand years, the illustrious prince who vanquished and spared him.

If the ancient world produced any person more deserving of admiration than Philip, perhaps it was his son. It was *his* ambition to found a mighty empire, which should embrace both the eastern and western hemisphere, and foster, under one parent and protecting shade, the commerce, learning, arts, and legislation of the world. The greatness of his design could be measured only by the extensive genius which conceived it; and his success was

equal to both. In the very prime of youth, he overthrew the most potent kingdom of Asia; he selected the position and laid the foundations of a city, which for a thousand years drew into its bosom the wealth of three continents; he carried his victorious arms into the heart of India; and, having fixed and fortified his eastern frontier, returned to Babylon to prepare for extending his conquests in the west. There, as he was retiring early to rest, he passed by a chamber where some of his young officers and friends were banqueting, and in a thoughtless moment, for he was by habit very temperate, he accepted an invitation to join their carousals. The rest, who does not know? In a few days he was laid in his grave; and in a few years, the great empire, of which he thought to have laid the foundations so deep that it should have stood for ages, was broken in pieces, and the fragments dispersed to the four winds of heaven.

I will mention but one example more, and that, like the two former, of the most vulgar notoriety. Caesar desired to be master of the world. By the devotion of thirty years of his life to a single object, by the exercise of the most unrivalled talents, and the perpetration of unexampled crimes, he seemed to have effected his purpose. He was declared Dictator. And how long did he enjoy his elevation? The ability which had raised him so high, failed him, when only a small portion of it was necessary to sustain him in his guilty eminence. He had fought his way to empire, at the head of legions who were devoted to him; and he had not the prudence to retain a mere body guard, to preserve what he had won. He had sustained a character for moderation, during a long series of years, with consummate skill and hypocrisy; and when nothing but the language of moderation was possible or needful, he forgot to use it; and provoked a people who were jealous of the name of

liberty, though they had surrendered the substance, by an avarice of silly titles. He had delivered himself repeatedly from the most complicated and overwhelming distresses, by his matchless sagacity and courage; and he was ruined at last by foolishly overlooking an irregular, ill-concerted conspiracy, which a child might have discovered. He had lived in the midst of a thousand dangers in the field, and he fell by the hands of assassins.

These instances, and numberless others, which are less striking only because they are less notorious, have been cited by the moralists of every age, and, after a few serious comments, dismissed, with a sigh over the vanity of earthly glory. They prove, indeed, its vanity beyond controversy; but they prove, also, much more. They express, in large and striking characters, that hopeless uncertainty which attends upon every scheme of earthly policy. What is true of great things, is true of small. Private life has its Philips, and Alexanders, and Cæsars, without number, who are striving, with unwearied diligence, for the attainment of a commanding reputation, or brilliant establishments, or ascendancy of station. The mere moralist can do little more than condemn their folly, and weep over it. But the Christian may surely be taught, by such examples, a lesson of far higher wisdom; and, touched with a sense of his own weakness, may learn to resign himself, without regret and without fear, into the hands of his beneficent Creator.

The necessity of submission is, in the nature of things, proportional to the infirmities of those who are called on to submit. All agree, even they who are the least disposed to exalt the parental authority, that in early childhood implicit obedience must be exacted. Let the propriety of submission to God be measured, then, by the ignorance and corruption of man. Yet, how inconsistent are we! Few, perhaps, read the history of our first parents, without

feeling amazed at their folly in forfeiting so great happiness for the pleasure of a single transgression. But what was their presumption compared with our own? Their understandings were not obscured by passions, warped by prejudices, or contracted by ignorance and neglect. We have derived from them a corrupt nature, and our faculties are so weak that it is with difficulty we discover a few things immediately around us: yet we are fearless and confident as they, and ready continually to hazard the same fatal experiment which they too boldly hazarded, and "brought death into the world, and all our woe."

Submission is a considerable branch of true faith. It is the Apostle's charge against the unbelieving Jews, that "going about to establish their own righteousness, they had not submitted themselves to the righteousness of God." They thought they were perfectly instructed in the way of salvation. They confided in their own wisdom, and the wisdom of their scribes and doctors; and they refused to come, as little children, to learn wisdom from those who were appointed of God to declare it. Thus it is with us, in respect of the varying events of this life. They who by the grace of God have been instructed, from his word and their own experience, in the ceaseless providence of his government; who fully believe that his eyes are over all, "running to and fro throughout the earth;" are daily more and more disposed to resign into his hands all their ways, their dearest hopes and fondest wishes; fully persuaded that his wisdom and loving kindness will never fail them; and that he will find a way, even for the fulfilment of their earthly desires, if it be meet that they should be accomplished. Nor is it presumption to say, that an entire submission to the will of God, and a cheerful committal of all our concerns to the disposition of his good providence, is the course which true wisdom prescribes for the attainment

of the best temporal blessings. "Humble yourselves under the mighty hand of God, that he may exalt you in due time:" "casting all your care on him, for he careth for you." "Be careful for nothing; but in every thing, by supplication and prayer, let your requests be made known unto God." "The eyes of the Lord are over the righteous, and his ears are open to their prayers." Those, on the other hand, who, though they may have a general belief in the promises of God, have not attained to that practical confidence which would enable them, with singleness of heart, to resign all things to his disposal, are apt to "go about to establish their" good, much as the Jews did to establish their righteousness. They have too great confidence in their own wisdom; and so do not, as heartily and entirely as they ought, "submit themselves" to the wisdom of God. And what must be the issue? Their schemes, when most successful, want their best blessing; and, if they fail, are without consolation. The error is, indeed, far less fatal than that of the unbelieving Jews, but it is scarcely less instructive.

This paper has insensibly grown to a considerable length; and the patience of my readers may perhaps be exhausted, though the subject is not. It would, however, be unpardonable to conclude without saying something of the spiritual blessings which God has ordained to accompany true submission, and of the heavenly delight which attends it.

Trials and afflictions might well have been appointed, by our great Creator, merely as a test of our allegiance; more especially to fallen man, the fit subject of chastisement. But God, who is rich in mercy, whose peculiar attribute it is to educe good out of evil, has not so ordained it. Our earthly parents may chasten us after their pleasure; but He "*for our profit, that we may be partakers of his holiness.*"

How imperfectly do we estimate the true value of things! Did we

rightly apprehend, or even duly consider, what it is to be "partakers of the holiness" of God, methinks it would be impossible for us to be sad, even in the midst of the bitterest afflictions. The privileges of a true Christian are, indeed, many. To know God, to trust in him, to love him; to have communion with the Father of spirits; to come to him as pardoned and beloved children in Christ Jesus: these, indeed, are high and heavenly blessings, in comparison of which, all that the world calls glory, vanishes away and is lost. Yet there is still a higher privilege, a better blessing, the fruit and the reward of suffering; "to be made partaker of his holiness." This is the utmost point of exaltation: imagination can ascend no higher. If we may be partakers of the holiness of God, we shall undoubtedly be partakers also of his happiness; for holiness and happiness are one. Sin has separated the sister seraphs in this world; and while they roam around our vale of darkness, though, by a secret sympathy, continually tending to each other, some cloud still interposes to prevent their perfect union. But in heaven they shall be for ever united, one in nature and one in beauty.

Let us, then, act as beings worthy of our high destiny. Having these promises, "let us cast aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God." "For we have need of patience, that after we have done the will of God, we may receive the promise." Now, "tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts." "Wherefore, lift up the hands that hang down, and the feeble knees." "For

yet a little while, and he that shall come will come, and will not tarry." "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God." "And the redeemed of the Lord shall come to Sion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away."

Lastly, consider the delight which accompanies a true resignation. God is not angry because he chastens us; or if angry (alas, how many are our provocations!), his frowns are but the frowns of a parent; "the graver countenance of love." "For a little moment I hid my face from thee, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." The true Christian can look up to God in the midst of afflictions, as to a tender Father. Strengthened by his Spirit, convinced of his wisdom, deeply touched with a sense of his abundant and unmerited mercies, he can rejoice that he is permitted in any manner to contribute to advance the glory of his God; and can pray with his whole heart, that his "will be done on earth as it is in heaven." When faint with pain or sorrow, he remembers that the "Captain of his salvation was made perfect through suffering." To be made like him in affliction, is a sufficient honour in this world; he shall

be made like to him in glory and happiness in a better. For his Saviour's sake, he is fully persuaded that, unworthy though he must be, the Father of light and life will vouchsafe to behold him with complacency; and in this blessed assurance, he is enabled, amid all the strange accidents and changes of this life, to lift an eye of joy and confidence upwards, and follow gladly whithersoever the hand of Heaven shall lead him. Like the patriarch of old, he rejoices to go out, not knowing whither he is going. It is enough for him that God is every where:

Safe in the hand of one disposing Power,
Or in the natal or the mortal hour.

Nor is this all. If the highest earthly gratification is to be found in pleasing those we love; if the humblest effort is delightful which can express an ardent and generous affection; can it be a mean satisfaction to testify, by filial docility and submission, that entire confidence, that heartfelt gratitude, and adoring love to our Almighty Father, which are the very elements that compose the temper and character of the true Christian? Holy and heavenly elements! which shall survive the lapse of ages, and triumph over the decays of nature. "The world passeth away, and the lusts thereof; but he that doeth the will of God endureth for ever."

CRITO.

MISCELLANEOUS.

To the Editor of the Christian Observer.

YOUR insertion of some judicious observations, by PASTOR, upon the use of the word "sanctified," as applied, in Hodgson's Life of Bishop Porteus, to certain "looks" which it was said that honest prelate never assumed, encourages me to hope that you will deem some further remarks of a similar, though more ex-

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tended, nature, not unworthy of your notice.

It was very justly observed by Pastor, that "sanctified looks," in the legitimate sense of the word, i. e. looks indicative of that inward "holiness without which no man shall see the Lord," not only may, but ought to be, reckoned amongst the beauties which adorn, and even the

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sublimities which ennoble, the human countenance. Why, he very properly asks, are cheerfulness, innocence, benignity, the acuteness of intellect, or the energy of courage, to be considered as true physiognomical excellences: and why is another quality, superior in its origin to all the rest, and which stamps upon the soul the immediate features of a celestial resemblance, to be viewed with indifference, and even with insult, when beaming in "the human face divine?" To this question, I presume, indeed, the temperate Mr. Hodgson would answer, that it is not to a real, but to a fictitious, character of holiness stamped upon the visage, that he affixes the seal of condemnation. And he would appeal to a book, in which he is well versed, for authority to say, that even "when we fast, we are not to be of a sad countenance, as the hypocrites are, who disfigure their faces that they may appear unto men to fast." In short, he would say, that it is hypocrisy he means to stigmatise, and not sanctity; that he alludes to the dejected "haviour of the visage," the starched air and straight locks, by which the ambitious often seek respect from the vulgar, and knaves from their dupes; not to that pure and involuntary effluence from an inspired heart, which once shaded the face of Moses with inaccessible brightness, and clothed the features of Stephen with the aspect of an angel.

Now, upon this answer, which seems to go the whole length of any fair or rational defence, the following remarks will take their ground; which are intended to condemn, not Mr. Hodgson in particular (for whom every friend of Christianity must entertain sentiments of unfeigned respect,) but those persons in general, whose habit it is to use any word or expression which bears a favourable construction, and especially if so applied in Scripture, either to denote a vice, however nearly allied to it in appearance, or to convey a censure, however justly merited. Instances

out of number will occur to every reader's mind of the fault, if a fault it shall be proved, which is here alluded to; and which embraces, first, the direct application of scriptural titles, such as *righteous, holy, sanctified, the elect, the saints, the godly, &c. &c.* to such persons as, in our estimation, deserve them only in an ironical and reproachful sense: secondly, the same application of words, which, though not "*totidem literis*" to be found in Scripture, yet are clearly deducible both in sound and sense from the sacred writings, such as *evangelical, puritan, zealot, pietist*, besides the lower race of *psalm singers, &c.* scarcely to be named in good company at all: thirdly, the misapplication of scriptural quotations or sentiments for purposes of invective, satire, and sarcasm.

Now, in shewing the mischievous tendency of these several practices, it is by no means intended to enter into any general discussion of the lawfulness or unlawfulness of ridicule, as applied to sacred subjects. The old maxim of "ridicule the test of truth," we may fairly consider as at an end, till the question so well asked, shall have been as well answered; "If ridicule be the test of truth, what is the test of ridicule?" But, allowing this to stand amongst the rhetorical figures, not indeed as argument, but as a subsidiary to the ends of argument; still we must expect it to be allowed, in return, that there is some limitation in its character; and that it is not a sufficient apology for the present, or any similar practice, to say that it *is* ridicule, that it is irony, that nothing serious is intended; and *therefore* that no action can possibly lie for infraction of decorum, or violation of the laws of truth. Ridicule, at least, *may* be mischievous, or indecorous; and the cause of truth may be seriously committed by an appeal to tests which do not even profess to afford any standard of its value. Just as Mr. Law has well observed in the

case of amusements, though they may be lawful, or even necessary, as a relaxation of the mind; still it is not enough, in order to justify any particular species of them which may be proposed, to say of it, that it *is* amusement, and *therefore* innocent.

That the misapplication of the scriptural terms, above mentioned, is wholly indefensible on the grounds there stated, or indeed on any solid or rational ground whatsoever, I think quite clear from the following considerations.

1. The practice may be considered as *fraudulent*.—The use and application of good names, in a false sense, is frequently made for want of bad names at hand, to be applied in a true sense. A man sits down, with a determination before-hand, to censure and expose the character of some individual or set of men. He searches his vocabulary for words suited to his dark purpose: he turns over the black list one by one, and carefully weighs the several appellative nouns of knave, fool, hypocrite, liar, lunatic, &c. &c.; but he finds not one of them exactly suitable to his purpose. Some would expose no one but himself; others he finds, after diligent inquiry, he cannot fix upon the *fore-ordained* delinquent. He has no wish to stand in the pillory for defamation, nor be posted himself for the liar which he would wish his culprit to appear. Partly therefore in despair, and partly through idleness, he turns to the fair side of his nomenclature. With a boldness something like another grand accuser, who once said, "Evil, be thou my good," he determines to adopt "good for his evil;" and he now finds a new and copious flow of expression, to which he had been before an utter stranger. Under a new and transforming touch, "*Qui color albus erat nunc est contrarius albo;*" like a moral, or immoral, alchymist, he converts all the virtues severally into articles of censure, and secures the condemnation of his adversary on the very ground which had before ren-

dered him impregnable. It is very true, nothing is farther from the mind of the accuser, than to charge the very virtues he names upon the accused. On the contrary, under the title of a "righteous one," he means to convey the charge of arrogance or hypocrisy. His "sanctified" friend stands proxy for a sly, underhand, self-interested varlet. His "pietist," is a compound of enthusiasm and superstition. His "saint," lamb-like, and full of the milk of human kindness, is nothing more than a mean, pitiful, low-spirited coward. In short, by a very small felicity of collocation or of termination, I had almost said of tail, every virtue becomes an ape; and by being infallibly rendered into its kindred vice, is made the object of derision and aversion. Now all this is the very thing complained of as the essence of imposture. The accuser, without changing his intentions, floats them under false colours. He puts a mask on his language, that it may not appear in its true and proper deformity; and under a disguise, thin it must be owned, fixes his argument, or his calumny, as it may happen, with more certain effect in the heart of his audience. In short, he accomplishes that object by oblique methods, which he could not attain by more direct ones; and by a species of dishonest legerdemain, he gains the laugh, or carries the sentence as he wished, before the merits of the case had ever been distinctly brought into view. It is in vain, as it has been already remarked, to rank this among the artifices of oratory. The question still returns; Is it an honest artifice? The ancient heathens, often better moralists than modern Christians, and who willed the orator to be a good man, knew the proper name for this figure, "*Est huic finitimum dissimulationi, cum honesto verbo vitiosa res appellatur:*" Cicero de Orat. 2: where, indeed, he treats the whole subject of ridicule in a way deserving the attention of our religious

satirists, and concludes, in regard to the whole topic, “est, meâ sententiâ, vel tenuissimus ingenii fructus.” The dissimulation or fraud here complained of is doubtless the same, if it be only the name of some pagan virtue, such as honest patriotism, disinterested generosity, and the like, under which the sarcasm is conveyed: only religion, being a still weightier concern, and demanding, *per se*, a more strict attention to truth, the fraud is here more sensibly felt, and becomes more guilty: not to mention also a certain aptitude in men to apprehend and relish more the deceit practised on the foot of some Christian virtue, than on that of a mere human excellency. Men naturally respect patriotism; but they do not naturally love piety.

After these remarks on the fraudulentness of the practice, it will not want many words to prove it in the highest degree *uncharitable*, whether considered as enlarging the resources of invective attack, or as exposing a greater number of persons to its malignant influence.—The defects of language have always been a subject of complaint amongst philosophers. A want of words to clothe our ideas, has often been felt as “a preventive check” to the multiplication of ideas themselves; much as a want of habitations acts against the increase of population. Hence arose the use of figurative language, and the metaphorical application of the same words to different ideas; and to this source may, in some degree, be traced the peculiar kind of figurative expressions now under discussion. But if ever this truly philosophical resource was to be deprecated, if ever the just limitations and even barrenness of language were to be hailed as a blessing to mankind, surely it ought to be so in the article of words of vituperation. The real crimes of men are sufficiently intelligible, and stamped in characters sufficiently dark to have been early known, and noted down in the durable register of language. The word expressing a lie,

perhaps never was wanting in any language but that of the Houynhymns. And, thanks to the conscience or the passions of mankind, the expressions of abhorrence and contempt, applicable to crimes, are amongst the least defective parts of any human dialect: “Verbaque provisam rem non invita sequuntur.” Where was the need then, or rather where is not the evil, of introducing another set of words, and a new train of ideas, into this already full-charged department of language? What philanthropist, not to say Christian, must not lament to see a frail race agreeing to plague and fret each other by a strange and equivocal generation of names and crimes, meaning in their original use the very opposite of what they are now to express, and depending for their injurious application upon the perverted fancy or corrupt humours of mankind? By this abuse of words, not only terms, but even subjects, of reproach are multiplied without limit. In our perverse vocabulary, the crimes of saintship and of roguery, though generally alike, are not perfectly synonymous. The former stands out as a somewhat new crime, distinguishable in imagination from the latter, and often the more galling imputation of the two. And thus the feelings of men are exposed to injury at new points: their passions, which every friend of man would desire to allay, are made doubly liable to irritation; and that “unruly member, which none can tame,” is armed with fresh weapons, from which there is no escape, no, not even behind the shield of virtue itself. For not only are the means of annoyance thus multiplied without limit or profit against exceptionable, but even against the most unexceptionable, characters. Persons, who have not only a claim on our charity, but our very justice; persons, on whom it would be unsafe or impossible to fasten any direct term of reproach whatever, may yet “fall down wounded” under the imputation of their virtues. The *nick-name*

* See
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of "just" was found sufficient to ostracise Aristides out of the Athenian commonwealth. The enemies of Daniel, who could find none occasion nor fault against him concerning the kingdom, "forasmuch as he was faithful, neither was there any error or fault found in him," yet found it against him concerning the law of his God. And though it is true, the politeness of the present age would not tolerate the proposal to cast any devotional delinquent into a den of lions, yet its charity will not rescue him from the monkey nails of a malignant irony.

The practical question, under this head, comes to a very short issue. Is such a person justly chargeable with any thing which renders him obnoxious to society? Is he deserving either of contempt or reprobation? If so, name the crime: put yourself to the trouble of embodying the accusation in definite terms, and let him, as it were, see his accuser face to face. Should there be nothing else, call him at random enthusiast, madman; accuse him of "the total destruction of human reason, the quenching of every faculty, the blotting out of all mind, fatuity, folly, idiotism."* Perhaps you may, if not very bold, hesitate to attack him with these weapons, in a rank, in which a Pascal, a Fenelon, a Boyle, a Leighton, a Horne, "the sweet enthusiast," a Watts, are to be found. But if so, hesitate much more to wound his just feelings by the comparatively safe but cruel expedient of deriding him as an elect, one of the lambs of Christ, a holy zealot, a sanctimonious purist, &c.

But without all question, the justest as well as heaviest charge of all against this practice, is its *profaneness*. It is in itself a guilty profanation of sacred things; and argues, even in the judgment of Charity herself, an

irreverent position of mind whilst we indulge in it. The very definition of the word "to profane," may be fairly laid down "to apply sacred things to ends and purposes foreign to their original destination." Now, if the end and purpose of certain phrases or appellations in Scripture (which, be it remembered, are of Divine choice) should be to designate, to exalt, to recommend, certain characters or certain conduct; it is clearly a foreign, nay, direct contrary, application of those terms, to hold up, by them, any character or conduct to ridicule or censure. It is not now the question, whether such punishment be deserved or not; but whether it should be inflicted with such instruments. Are we to call names in Scripture language, and to hurl texts of Scripture at one another for the purposes of buffoonery? Can such a practice be soberly viewed in any other light than that of desecrating the hallowed ornaments of the Christian, and converting them into badges of disgrace? You smite a man with the very sceptre which God has put into his hands as a token of excellency; and, it might almost be said, stone a man with the jewels with which God has ennobled his crown. The effect of this treatment will easily be guessed, if applied to the badges of earthly distinction: and if its effect on those of religious distinction be doubted, let a man examine his own mind, and question the associations which first rise there upon the mention of the terms saint, godly, elect, and so on. Do they presently associate themselves with that instinctive reverence, that noble ambition, that "high endeavour," which they would have done if he had been conversant with no other than the sacred volume? Or, used, as they have repeatedly been, by almost all writers against fanaticism and the religious vices, to convey the most contemptible and pitiful ideas, do they not produce in the mind, at all conversant with such writings, a very unfavourable, or at least unsavoury,

* See the Rev. Sydney Smith's sermon against Methodism; a composition, however, which to his credit is very free from the fault complained of, excepting, perhaps, a smart allusion to the "new wine" of enthusiasm.

impression? So often seen in bad company, they seem to have become bad themselves. They have been attached to ill characters, till the unseemliness of the character has crept upon the dress in which it had been fantastically arrayed: and, far from accomplishing the pretended object, of exposing the hypocrite to ridicule by the incongruity of his appellation as a saint, the *term* has gradually acquired the set and figure of the *person*; and now we but too easily recognise in all *good company* the congruity, or rather identity, between the saint and the hypocrite. Not that, in order to shew the profanation of sacred language by such usage, it is necessary to prove any absolute fall in its value: else we shall be put off with the poor rejoinder, that its deterioration in public opinion arose from the use made of Scripture by fanatics, and would have been as great if it had never been made use of in the war against them. Of this more anon; but, in the mean time, let it be observed, the objection lies mainly against this ill use itself of Scripture, not the effect accidentally flowing from it. The vessel once used for sacred, and now for profane purposes, need not change its nature, or lose its value, or its lustre, to prove its actual profanation by such promiscuous use. Without doubt, the vessels of the Lord produced by Belshazzar, at his impious feast, were in all their full and proper brightness; and so they might have been restored to the temple service; but, notwithstanding this, the hand-writing upon the wall convinced that unfortunate monarch, when it was too late, of his profane conduct; and his fate left a severe warning on record, from Him, who hath said, "the silver is mine, and the gold is mine;" and whose are most especially those "words of eternal life" which it is impossible he should ever suffer to be violated with impunity. It was a pregnant saying of Augustus, to the man who invited him to a hasty ill-appointed feast, "*Amice, unde tibi mecum tan-*

ta familiaritas?" And what assurance have these profaners of holy writ, that such may not be the question one day propounded to themselves, when they and their books shall stand together at their last account, and when the only excuse they will have to offer for their conduct is, that enthusiasts and fanatics had preceded them in their error? Such, beyond a doubt, is the true answer to be returned to the still recurring excuse, that it is only the abuse of the Sacred Record which is caricatured; an excuse which, to say the truth, seems to need no further reply (if urged with a levity but too common upon such subjects), than by treating it as the confirmation of a very common adage, "one fool makes many;" or (if urged with gravity, as in defence of a necessary severity) by meeting it with the sentence passed by St. Paul on those who "do evil that good may come."

It is impossible not to add, that it argues a profane, or, at least, an irreverent position of the mind, at the time of making this use of the Sacred Writings. Grave persons may occasionally joke; and benevolent writers may sometimes find it necessary to have recourse to banter and satire. The "pleasing, melancholy," Cowper, is an eminent illustration of this remark. But it admits a strong doubt, whether any man, with an habitual and reverential awe towards the Holy Scriptures upon his mind, such at least as they are fully entitled to, could ever, or for any purpose, habitually adopt the style of burlesque or caricature, in the presence, so to speak, and by the help, of that divinely-inspired volume.

But, not to charge unduly the character or intention of those against whom this essay is particularly directed, it may be necessary to enter a little more particularly into their history, as well as their practice. The world has afforded three kinds of systematic drolls upon the sacred Scriptures—professed infidels, avowed heretics, and the opposers of what

they deemed excess in religion. Of these, the former class had of course no object in view, in their irreverent treatment of the word of God, but that of degrading and vilifying the Sacred Record. When Julian the Apostate railed at Jesus the Galilean; when he burlesqued the cry of the Christians upon some temporal judgment, "fear and tremble, all ye inhabitants of the earth;" when his minister's asked, "what the Carpenter's Son was about?" to which one shrewdly replied, "making a coffin for your master:"—all this exhibited the mere profaneness of an inveterate enemy; and as such, was readily imitated by the Shaftesburies, Collinsses, Woolstons, Humes, Gibbons, and Voltaires, of every age. Of course, every candid person would waive the argument arising from such a quarter, when about to condemn the misapplication of Scripture by men whose belief of it must on all hands be acknowledged to be sincere, and in many cases their knowledge of its contents most profound. To this praise, indeed, many in the second class, as well as in the third, have very loudly pretended. And yet, whoever is at all conversant with the writings of many Socinians, and other heretics, who have aspired to the office of enlightening mankind upon the subject of our old, long-established, *orthodox* errors, will find a style of profane levity, or rather of blasphemous insult, in treating the name of God and of Christ, and in handling those passages of Scripture on which our church has founded her most important doctrines, which it will be impossible to reconcile with the smallest portion even of decent respect for the Sacred Volume. Candour would disincline us to refer to this class also, the feelings of the third species of drolls to whom allusion has been made; and who come to us with entirely distinct claims on our consideration, and trace their origin to a somewhat different and peculiar source. The use of sacred

buffoonery, in the defence of what may with some justice be called "pure and undefiled religion," one would willingly believe to have been confined to modern times, and to our own country. It seems to have taken its rise, in great measure, from the peculiar circumstances of the "sacred war," under Charles I. When a set of persons undertook to arrogate to themselves the exclusive privileges of God's chosen people; when they profanely denominated their own covenant the true faith, and their own wild spirit of rebellion the only holiness; and when, in confirmation of these pretensions they wielded "the sword of the Spirit," first bent and distorted to their own hand, as their peculiar right; and, affecting to call fire from heaven, scattered from their own quiver "fire-brands, arrows, and death;" it became an object of great moment, to provide means for repelling so tremendous a mischief. Through the permission of Providence, the only legitimate means, the force of laws, of arms, and of reason, completely failed; and then too soon, the round heads, quaint visages, and scriptural phraseology of these "domination vanquishers of laws," suggested to their vanquished, but not silenced, opponents the last resource of licentious ridicule. The camp of the unfortunate Charles resounded with coarse jokes and vindictive sarcasms against the too powerful usurpers; and, unhappily, from the new use of Scripture made by these men, such jokes were almost necessarily played off at the expense of that sacred volume. From this period may be dated the rise of the new school of ridicule; and custom, "*quem penes arbitrium est, et jus, et norma loquendi*," almost at the same instant of time adopted the original, and the *mimic* cant into the established formulae of the language. After the Restoration, this sacred mimicry rose from defensive to offensive operations, and was too easily applied to purposes of triumph. Then arose,

in their respective departments, the buffoonery of Butler, the ribaldry of Dryden, and the unguarded mockery of South; and very soon they succeeded, as all serious writers of those times have confessed, in laughing down all the excellences, as well as all the eccentricities, of vital religion. The *ebb* of Puritanism produced by this, in combination no doubt with other causes, was however soon followed by the *flow* of Methodism; and the example, as well as the success, of the preceding age, was too recent, and too tempting, not to have a strong influence on the new opposers of the old puritan spirit. In this opposition, the names of Lavington and Warburton are sufficiently familiar to every reader of the controversies of those times, and to them it will be sufficient to refer, without any invidious introduction of more modern names. These men trod exactly in the footsteps of their old anti-puritan progenitors; and without doubt imagined (with all others who to the present day tread in theirs) that it is possible to retain our own respect and love for the Sacred Record inviolate, whilst we ridicule and misapply its contents only in imitation, and perhaps in the words, of its sincere though imprudent friends.

But here comes the real question: Is there no difference in the fervid imaginations and glowing enthusiasm of a Whitfield or a Wesley, rendering the misapplication, and even gross exposure, of the gravest parts of Scripture mainly consistent with, nay a proof of, their entire veneration for them; and in the cool and deliberate repetition or imitation of the same passages, merely to expose to ridicule those persons, or at the best, to shew the disgrace into which the Scriptures had been brought? Does a man carry about, and expose to the world, every unseemly adjunct to the relic or the reputation of his friend? Or, to put the case more strongly, would the dutiful and feeling son retain for ever

and expose his honoured parent, in the tattered or besmeared habiliments in which some unworthy accident had invested him, merely to excite the commiseration, or regain the lost respect, of the beholders? We hear but of one exposure of a parent under some such circumstances in Holy Scripture, which conveys no favourable impression of the disposition of the guilty actor. And in profane history, we read indeed of kings clad in rags, and led at the side of triumphal chariots, by exulting conquerors; but this was for another purpose than that of giving dignity to monarchs, or recovering the unhappy sufferers from the disgrace they had already sustained. And in this, it must be owned, there is much that is similar to the treatment which the Scriptures often experience at the hands of some lordly and victorious controversialist, under pretence of restoring their lost honours. He is not satisfied with, perhaps his justifiable, invasion of the neighbouring territory, redressing abuses, and reinstating religion, in proper habiliments, on its hereditary throne; but he drags away the very sacred symbols themselves; he fastens, in apparent contempt, every thing sacred as well as profane, majestic as well as low, to his chariot wheels; and then leads along the shameful procession, not more to the disgrace of the rebels, than to the indignity of the very person and the cause which he pretends to vindicate.

Bishop Warburton, in "the Doctrine of Grace," has, with his usual acumen, solved the paradox of king Solomon, "Answer not a fool according to his folly, lest thou also be like him: answer a fool according to his folly, lest he be wise in his own conceit," by observing that "the defender of religion should not imitate the insulter of it, in his *modes* of disputation; which may be comprised in *sophistry*, *buffoonery*, and *scurrility*:" but that "the sage should address himself to confute the fool upon *the fool's own*

principles, by shewing that they lead to conclusions very wide from the impieties he would deduce from them." Preface, new ed. vol. viii. p. 243. How much is it to be lamented that every page of his attack on the new "fanatics," contained in the same treatise, should be a practical denial of his own comment. If ever fool was answered according to his folly in its worst sense, not by reasoning upon his principles, but by buffooning in his style, certainly Bishop Warburton's fool has been so answered. The Bishop himself could see the impropriety of Mr. Wesley's ironical application of a panegyrical distich to two of his enemies :

Fortunati ambo. Si quid mea pagini possit,
Nulla dies unquam memori vos eximet ævo.

"Here he tells us," says the Bishop. "without disguise, that it is his *holy* purpose to gibbet up the names of these his two persecutors to everlasting infamy: while, by the most *unregenerate* malice in the world, he dips his curses in the gall of irony; and, that they may strike the deeper, flecthes them with a profane classical parody." *Ib.* p. 369.

Now, not to mention here the useful synonymes of *holy* and *unregenerate*, and not to inquire what the Bishop means by representing this silly parody of Mr. Wesley's as the *profanation* of a classical passage, let a very few instances of the Bishop's own style prove or disprove that irreverence of mind, with which he is charged, for the use of this very same "profane style" on still higher than classical ground.—"When the devil had set the mob to work, he then, like other politicians, retired to better company, such as Mr. Wesley and the saints." *Ibid.* p. 323. "But if evil thus abounded, grace did much more abound in this memorable era..... The Spirit overcame all resistance, broke down all the strong holds of sin." &c. p. 325. "The learned Mr. Wesley may reply, with the Christ. Observ. No. 129.

learned Paul, he already spoke with tongues more than they all." p. 329. "Mr. Wesley had been grieved, and the Spirit of God had been grieved also, &c." p. 327. Speaking of an escape of Mr. Wesley from his pursuers: "Without doubt they were struck blind; though, in imitation of the modest silence of the *Evangelist*, who relates the like adventure of the blessed Jesus, he forbears the express mention of this stupendous miracle." p. 331. "Saints are vindictive." p. 334. And, mentioning the *sortes sanctorum*, or dipping for texts, he calls it Mr. Wesley's "*Urim and Thummim*," applied as freely and irreverently to his occasions, as a village conjuror does his *sieve and sheers*." p. 400. Irreverently! and is there nothing irreverent in this conjunction of the Urim and Thummim, the most sacred emblem and token of the Divine Omniscience on the high priest's breast-plate, with the sieve and sheers of a village conjuror? Is there nothing irreverent in the incongruous union of *his* wild, fanatical, lunatic—I ask pardon—learned Mr. Wesley, with the chiefest of the Apostles, the delegated commissioner from Heaven, the learned Paul? Or does he mean to hint any actual similarity in the accusations brought against each of these personages, as it happens, in their own day? It is impossible to comment on the truly profane association of Mr. Wesley's grief with that of another Personage, before whose Godhead angels bow, and "with both wings veil their eyes." No wonder, since the Divine Spirit is thus associated, that his gift should be thought worthy of no higher honour; and that "saints," that is, those in whom the Holy Spirit of God most eminently resides, should be pronounced as "vindictive;" and that the modest silence with which he had endued the Evangelist in relating our blessed Lord's escape from his enemies, was only on a par with that

of Mr. Wesley, in concealing the stroke of blindness on his enemies for a like purpose.

This passage, indeed, one would never have supposed could have proceeded from the pen of a believer. So much is it in the very style of a certain noble writer, who tells us, that "ridicule, or Bart'lemy-fair drollery, is the fittest way of dealing with enthusiasts, and venders of miracles and prophecy;" and who sagaciously informs us, that "the ancient Heathens were never so well advised in their *ill purpose* of suppressing the Christian religion in its first rise, as to make use, at any time, of this Bart'lemy-fair method. But this I am persuaded of, that had the *truth of the Gospel* been any way surmountable, they would have bid much fairer for the silencing it, if they had chosen to bring our primitive founders upon the stage in a pleasanter way than that of bear-skins and pitch-barrels."* Principles like these, and a defence of ridicule upon the foot of them, are quite consonant with the known profession of Lord Shaftesbury; but it may be safely put to the feelings of every unbiassed reader, whether an appeal to such principles, on the part, or in defence of, a Christian divine, is not, *ipso facto*, an impeachment of his piety? And are not both principle and practice equally abhorrent from that nice sense of honour, that instinctive feeling of respect, that *tact*, with which an affectionate and grateful believer would ever wish to approach his heavenly conductor, and, more especially, when about to rescue it from a prior disgrace? If the Bible is thus to be "wounded in the house of its friends," as well as of its enemies; if infidels are to burlesque it in earnest, enthusiasts by accident, and bishops in joke; it will be not difficult to say, what its general estimation will ultimately become. But, in the mean time, it *will* be difficult for considerate men to suspect a

very prudential or respectful regard to its honour in those persons, who either wound the Bible through the sides of its injudicious advocates, or its injudicious advocates through the sides of the Bible.

The pernicious operation of these bad practices on the mind, is, in fact, too obvious to need any comment. When once entered upon, there is no limit to be assigned to their extent. Herod himself is often out-heroded by the writers of this class: and it is really a doubt, whether half the offensive expressions, half the blasphemy and indecency (for such words are applicable to the occasion,) could be picked out of the writings of the most notorious infidels, which are to be found connected with the gravest parts of Scripture in the pages of Bishop Lavington's Comparison between Popery and Methodism. Indeed, one part of his writings, in which he brings forward the alleged enormities of a certain other religious denomination, is not admissible into any Christian, or even decent, family. Most truly he has forgotten there, even his Pagan monitor: "nam nec insignis improbitas et scelere juncta agitata ridetur." Cic. de Orat. lib. ii. Such treatment of such an accusation, can only be passed by with silent abhorrence. But let us appeal to another piece of the Bishop's, written apparently before he had reached the ulterior stages of the controversy. In the second part of the Comparison above alluded to, which is particularly addressed to Mr. Whitfield, we have the following passage, which is given entire, as a fair specimen of the style of these theological drolls.—"And, if we duly weigh matters, how can the Methodist teachers be otherwise than powerful converters? What heart can stand out against their persuasive eloquence, their extravagantly fine flights and allusions? Where is any thing so sublime and elevated? or, sometimes, what so melting, tender, and amorous, so soft and so sweet? You

* Vide Brown's admirable Essay on the Characteristics of Lord Shaftesbury.

will be in a rapture by reading their own words.—In the sublime: God gives them a text, directs them to a method on the pulpit stairs; the Lamb of God opens their mouth, and looseth their tongue; and sister Williams, who is near the Lord, opens her mouth to confirm it; so that all opposers are struck dumb, and confounded. Jesus rides from congregation to congregation, breathing courage and strength into his lambs, and carrying all before him. He rides in the chariot of his Gospel most triumphantly indeed: and the preacher sits in the chariot of his Lord's dear arms, leaning every day on his bosom, and sucking the breasts of his consolation, while his banner of love is spread over him. The arrows of the Lord fly through the congregation, and Mr. Whitfield gives them a home stroke. Heavily, indeed, do they drive, when God takes off their chariot wheels. But when God is anointing the wheels of their souls, 'tis sweet to be at full stretch for God; to come to a saving closure with Christ; to lay all their concerns on his shoulders; or leap into a burning fiery furnace without fear, which would serve as a fiery chariot to carry their souls to heaven; while they see poor sinners, hanging as it were by a single hair, insensible of their danger, over the flames of hell."—How pretty is it, when "the infants, babes, and weaklings of grace, require daily to be borne on the sides of Christ, and be dandled upon his knees, till they come to walk continually under the droppings of his blood! They see the sweet Jesus shewing his lovely face; and his favours and precious promises drop down his lily lips, like sweet-smelling myrrh. They know that his arms are round them, for his arms are like the rainbow."—Comparison, 2d Part, pp. 5, 6, 7.

We need not here be reminded of that character in the Proverbs, who, upon doing some great mischief, exclaimed, "Am I not in sport?" But surely it may be asked, in all serious-

ness, what is the spirit which could dictate *volumes* written upon the model of this passage? Is it to be borne, that a grave divine, a bishop of the gravest and purest establishment in the world, should go hunting through the Journal of a Whitfield or a Wesley, or through the Hymns of a Count Zinzendorff, for ludicrous introductions of Scripture scattered here and there, and which, when standing in their proper place, are accounted for at least, if not in some degree palliated, by the surrounding tone of fervent and unfeigned devotion? Is it to be borne, that, after having raked out from what he means to represent the sink and kennel of enthusiasm, these unseemly passages, he should string them together in absurd and profane connection, and hold them up, and Scripture with them (the consequence is inevitable), to universal mockery and derision? What must be the feelings of such a man, when he comes to meditate, if he ever does meditate, upon these very passages of holy writ which he has taken care inseparably to connect in his own, as well as his reader's mind, with every thing irrational, ludicrous, and flagitious? What, on the contrary, would be the conduct and the expressions of a man deeply and properly respectful towards the Sacred Volume, should he be ever under the painful necessity of examining and censuring the ill-judged, or even fanatical use, made of it by well-meaning but irregular men? The answer is most obvious; and the enlightened moderation of One greater than Lavington, has, perhaps, laid down a principle in some measure applicable to the question, when he represents a master as replying to an angry proposal of his servants, "Nay; lest, while ye gather up the tares, ye root up also the wheat with them."

But let this be sufficient to shew the self-deception, at least the inconsistency, of those who themselves thus violate indirectly the sanc-

tity of the Sacred Record in pretending to redeem it from the profanation of others. And let it be a warning, also, how we in any degree adopt or favour such a style as may insensibly lead to these deplorable results. The ironical use of a single sentence from Scripture, the perverted application of a single sacred word for purposes of censure, may lead, in its ulterior stages, to the unholy rashness of a Warburton, or the sacrilegious mimicry of a Lavington.

I hope, Mr. Editor, the importance of the subject which I have thus imperfectly handled, will be some apology for the length of the foregoing observations. Whoever seriously reflects upon the little good, even in appearance, resulting from the practice here condemned, together with the infinite mischief, both in theory and in experience, connected with its adoption, cannot but heartily approve of the humblest endeavour to diminish its prevalence. If the greater eccentricities of what is *properly* denominated Methodism have been in any measure curtailed by this gross exposure of them in time past, let any one reflect how much more effectually this might have been done by the sober exercise of those commanding powers; nay, even of that wit, chastised by a respectful regard to the Sacred Volume; which have been both in fact so unworthily employed. As it is, the cause of Whitfield, and that of Wesley, have long substantially outlived the efforts of their once triumphant antagonists. It is well known that the blasphemies of Foote sent away multitudes to laugh at his Dr. Squintum, who "remained to pray," and to swell the train of his zealous followers. Every expression of levity, every approach to indecorum and outrage towards what is really sacred, on the part of the enemies of Methodism, affords an argument loud and valid to its friends. The success with which it can at any time be attended, must at least

greatly hazard the cause of genuine scriptural religion. Such, it has been observed ~~was~~ the case after the short-lived but doubtless, portentous, reign of ancient Puritanism: such *is* the case with many persons, and in many circles, at the present day. Religion, as it ought to appear, clothed in the garb of scriptural language, is almost shamed out of society. The preacher, scarcely venturing to exhort his flock to be *righteous, holy, and godly*, or to aspire after the high honours due to the *saints*, is driven to speak of the *moral fitnesses* of things, of the *virtues* and the *sanctions* of Christianity. And the hearer is but too much in danger of adapting his practice to the terms of the preacher: or, rather, has the same reason to avoid everything like scriptural precision in the world, which the preacher has in the pulpit. In short, Scripture must sneak in or out of the world; and this for no other reason than because Whitfield *may* have misapplied it, and Lavington has ridiculed that misapplication. No wonder succeeding reformers act a still progressively consistent part. The book which has been thus open to misapprehension on every side, must appear to have something wrong in its original construction; the volume of inspiration must have been imperfectly inspired; every thing that *has* been perverted, or is *capable* of perversion, should be judiciously expunged; and the limbs of the sacred body, retaining no longer, through successive manglings and mutilations, their ancient strength, beauty, or use, must be amputated by common consent. But, leaving this *last* scheme of our *last* reformer to the far abler hand, which, as you inform your readers, has undertaken its consideration, I hasten to resign my humbler rod, whether of rule or chastisement, in the Christian church; and, in the sincere love of *things as they are*, to subscribe myself your most faithful, though unworthy,

S. S. VINDEK.

REVIEW OF NEW PUBLICATIONS.

Letters to a Friend, on the Evidences, Doctrines, and Duties of the Christian Religion. By OLINTHUS GREGORY, L. L. D. of the Royal Military Academy, Woolwich. 2 vols 8vo. London: Baldwin. 1812. Price 14s.

If there is any work more difficult to produce, than a book on "the Evidences, Doctrines, and Duties" of Christianity, it is a critique on such a book: for as the main difficulty of a treatise embracing these topics consists not in the toil of discovering but of selecting materials; not in collecting arguments, but in condensing them into a given compass; the Reviewer, who has to abridge the very abridgement, and to concentrate the very essences of the original work, has a still severer labour than his author. We believe it may be in part owing to this, that the work of Dr. Gregory has lain so long unnoticed, though not unread, upon our table. Another reason, indeed, is to be added to this first, that, as the modern trade and duty of Reviewers is exclusively to find fault, Dr. Gregory very unhandsomely denies us a suitable field for this charitable operation, by really leaving us scarcely any thing to condemn. There is scarcely even a vulnerable heel, or a convenient joint in the armour, at which the shafts of criticism may be aimed: and who, especially in this sporting month, likes to fire where nothing is to be hit? We doubt not that the ingenious malignity of critics will soon find a method of assaulting even this species of prey; but the stratagem of Dr. Gregory is too new and rare not to succeed in this particular instance.

This work, however, is even now not without its assailants; and one method of attack is by the inquiry, "Why, at this late period of the world, and with so many illustrious predecessors in the same course, he

should deem it necessary at all to publish on the evidences of religion?" Now to this question we shall take the liberty of replying; and in the course of the reply, shall necessarily present our readers with something of a sketch of the work before us, which may assist our general design. To the question, then, "Why it is necessary to be continually adding to the works on the evidences of religion?" we would answer,

First, That every day produces fresh evidences of truth.—Various ages and multiplied researches produce new varieties of proof, which should be added to the mass. The evidence of religion is of this cumulative kind. One of its most marked features is the concurrence of so many modes of proof to one end. And, by adding to long-established evidence the fruits of the day, we not only increase the mass, but, perhaps, supply a connecting link to the whole. It is surprising, for instance, what large contributions of this kind are made by modern travellers. Harmer has once collected them; but a much larger collection might now be made; and what may be called the Museum of Religion be greatly extended. All ages and countries, then, pay tribute to the truth; and time and space lay their spoils at the foot of the Cross.

A *second* motive for producing new works upon the evidences of religion is, that *every man, especially in works that admit of improvement, or of accommodation to the times, writes most successfully for his own age.*—If antiquity is a recommendation to statues and pictures, it is not in general to books. Or if books survive the times of their production, and continue to interest successive ages, it is chiefly when their sentiments are enshrined in the language of some memorable

people ; when they are the only models to us of that language ; or perhaps supply the best pictures and statues, as it were, of that particular nation. The classics cannot become obsolete ; but Chaucer and Spenser do. Greece and Rome cannot arise from the dust, and display new glories by which to eclipse the splendour and interest of the Augustan age ; but every day presents our own country in aspects and circumstances which chain the mind to the present, and lessen its interest for the past. And this reasoning applies with increased force to works on evidence. Our fathers, therefore, may have toiled in the mine of evidence, and have procured specimens curious and interesting to their times ; but they are no longer new to us, nor do we like the conveyance by which they are transmitted to us. The modern labourer, on the contrary, who toils for us and with us ; who presents us with new specimens, and specimens suited to supply the deficiency of our own collection ; who works, as it were, for our own use, is most likely to engage our attention, and influence our faith.

A *third* reason for coveting new works upon this subject is, that *almost every individual of talents has a particular sphere, in which he moves and acts with greater effect than others*—has a department in which he has laboured with more success—has a corner of science, or taste, or morals, which he has searched more curiously or dexterously than others ; and is thus qualified to bring his own specific attainments to bear more powerfully upon the topic of religion. Thus the classical and philosophical knowledge of Cudworth, the historical precision of Lardner, the generalising habits of Grotius, the logical exactness of Paley, the profundity of Pascal, the simplicity of Porteus, the piety of Doddridge, have each qualified them to bring a new and peculiar force to the aid of religion ; to carry a fresh torch into some recess of the temple ; to break up new ground, and

produce new fruits to the honour of the Gospel. Now this argument strictly applies to the work before us. The writer of it is not a little signalised by his scientific attainments : and though *he* cannot be considered as the first in the train of philosophical allies to religion, who is preceded by Newton and Pascal ; yet, considering in how limited a degree these fathers in philosophy found leisure to enlist their science in the aid of Christianity, Dr. Gregory may be considered, if not among the most renowned, yet among the most earnest and industrious of its mathematical friends. If, in his hands, philosophy has not done better for religion, she has, perhaps, done more. This peculiarity will at once be noticed in his work ; nor is it a feature of small importance. *Analogy* is a powerful weapon in the hand of the theologian, and with the analogies discoverable in the face of nature, or rather in the works of God, the philosopher (using the word in its extended sense) is above all men conversant. Nature, as it were, stands confessed before him ; and he, at his pleasure, seizes upon the features by which he may illustrate or vindicate religion. To him she opens up her inmost stores ; and he bringing them together, like the monarch of Israel, lays them up in his treasure-house as consecrated materials for the temple of his God. We hope to be able to give our readers some striking illustrations of these observations from the work before us.

But, finally, there is this additional motive for the publication of a work such as this, that *most of the considerable writers upon the same topics labour either under a deficiency or a fault*.—To take some of those which have been mentioned : The work of Cudworth is fit only for the learned ; those of Newton and Pascal touch only a corner of the subject ; Lardner is heterodox ; Paley cold ; Porteus and Doddridge intentionally superficial. In some

instances, the evidence is diffused through an endless series of prolix and costly pages. In others, it is associated with the maintenance of some heterodox sentiment. In one case, the manner is dry; and in another, the mind enthusiastic. In some instances, the topics of "evidence, doctrine, and duty" are so dissociated, that the student is taught the creed without the commandments, or the commandments without the creed. But there is one defect prevalent in works on the evidence of religion, which is so general and vital that it deserves to be more extensively considered. Although many of them enter at large into the *internal* evidence of religion, most of them neglect those very *peculiarities* which constitute the most important features of this evidence; we mean, the doctrines of the fall of man by the sin of Adam, and his recovery by the death of Christ. Two circumstances are to be considered with regard to these doctrines; that without them no solution can be discovered for certain existing facts, and that no such solution could have originated in human invention. It would be to insult the memories of our readers, to point out to them the theories suggested by ingenious heathens to explain both the actual condition of the world and to remove their guilt in the sight of God. It is enough to say, that scarcely two were agreed either as to the one or the other; that no one provides either a satisfactory account of our condition, or a substantial ground for hope; that the Bible, and the Bible alone, supplies both. Now this is the feature of the Gospel which in our eyes constitutes its strongest internal evidence. In this consists that peculiar *suitableness to man* which surely creates its strongest claim upon man. This being the case, is it not remarkable that this strong point of evidence should often be wholly neglected, and very rarely stated and urged with the force it deserves? Pascal, perhaps, first as-

signed it its proper rank; and doubtless, had the great work been completed, of which his "*Pensées*" are but the raw materials, the rude sketch, or indeed a few scattered memoranda, he would have left little to do in this province of theology. His work, indeed, as it is, is a mine of profound thought and evangelical divinity. No library is complete which does not contain it, and no tutor discharges his duty to his pupil who does not initiate him in it; who does not warn him of the mischievous arts by which Voltaire in his edition labours to impair it; who does not stimulate him to think out the train which the great author has suggested, and fill up the chasms which he has left. But still the work of Pascal is confessedly incomplete. We have only a few figures in the vast series; the outline, instead of the picture; the skeleton, instead of the man. In the same train, has followed an author by no means sufficiently known; we mean Mr. Scott; who, in a prize essay at Cambridge, of unusual merit, on the subject of the "*Internal Evidence of Christianity*," adopted the principle and trod in the steps of Pascal. His work is a successful attempt to establish the divine pretensions of the Gospel on the ground of what may be called its evangelical doctrines; of the doctrines which relate to the fall and the redemption of man. Still, however, the almost necessary brevity of such a composition, and perhaps the limited object of his essay, of themselves exclude it from the higher place likely to be occupied by such a work as Dr. Gregory's. And this brings us to speak more particularly of the book now before us. It is also founded mainly upon the scheme of Pascal. Although it calls in other aids to Christianity, and indeed ranges far and wide in quest of auxiliary evidence, still it founds the main pretensions of our religion upon its evangelical doctrines. It not only, in defending the religion, explains the doctrines;

but, by teaching the doctrines, vindicates the religion. It gives the Gospel *this* title to general acceptance, that *man cannot do without it*. It shews us, that, however other systems might be suited to angels, or to ideal men, or to solitary philosophers, or to dry moralists, to a perfectly happy or perfectly virtuous world, this alone is suited to *man as he is*. Are we reasonable creatures? this satisfies the reason: are we immortal creatures? this points to immortality: are we fearful? this encourages us: are we presumptuous? this checks us: are we weak? this proffers us strength: are we guilty? this gives us pardon: are we wandering? this brings us back to God, the "Shepherd of our souls." It is in this point of view, then, that we esteem the work of Dr. Gregory peculiarly valuable. We are convinced this manner of reasoning sets Christianity, as it were, in the very focus of vision: that this alone places it before us in that character in which it is calculated, not merely to convince the judgment, but to touch the heart; in which alone, not only is its "report" likely to be credited, but its "arm" to be felt. Religion appears here released as it were from her abstract form, and personified for the benefit of man, as his guide, his comforter, and his friend. She appears here, not as some theologians would represent her, like the gods of Epicurus, cold, selfish, unconnected with and uninterested in man; but, like her Master, teaching on the mount, standing at the well, presiding at the feast, giving eyes to the blind, feet to the lame, and health to the diseased in body and soul.

Having made these general observations upon works on the evidence of religion, and these specific remarks upon the work of Dr. Gregory, we shall proceed to supply our readers with a general account of the book before us, with some particular extracts, and with a few additional comments of our own.

His first chapter is on the folly and absurdity of Deism; in which we find the following striking comparison of the pretensions of Christianity and Deism.

"Can a Deist," he asks, "arrive at his convictions by any thing like the following gradation? Christianity contains a professed revelation of the will of God: Deism leaves me in perfect darkness as to his will: therefore, I prefer Deism. Christianity exhibits palpable, obvious, and simple criteria of the nature of virtue and vice: Deism envelops the nature of virtue and vice in the greatest doubt and perplexity: therefore I prefer Deism. Christianity furnishes the strongest possible motives for virtuous conduct, and the most forcible reasons for abstaining from vicious conduct: Deism appeals only to some vague notions relative to the fitness of things, or to moral beauty, or to expediency, which makes a man's own sentiments and feelings, however fluctuating, his ultimate guide: therefore, I prefer Deism. Christianity *often* reforms profligate and vicious men: Deism *never*: therefore I prefer Deism. Christianity often prompts men to schemes of the most extensive philanthropy, and compels them to execute those schemes: Deism scarcely ever devises any such schemes: therefore I prefer Deism. Christianity imparts principles that support men under all the trials and vicissitudes of life: Deism can have recourse to no such principles: therefore I prefer Deism. Christianity assures me of eternal existence beyond the grave; and that if it is not to me an eternal portion of felicity, it will be my own fault: Deism leaves me perfectly ignorant, let my conduct here be what it may, whether I shall live beyond the grave or not; whether such existence, if there be any, will be limited or infinite, happy or miserable: therefore I prefer Deism. Christianity will support me under the languishments of a sick-bed, and in the prospect of death, with the 'sure and certain hope' that death is only a short though dark passage into an 'inheritance incorruptible, undefiled, and which fadeth not away, reserved in heaven,' for God's people: Deism will then leave me sinking in an ocean of gloomy apprehension, without *one* support, in trembling expectation, that the icy hand of the king of terrors is about to seize me; but whether to convey me to heaven, to hell, or to a state of annihilation, I know not: therefore I prefer No, my friend, it is impossible that any man in his senses can, after tracing this contrast, say, deliberately and sincerely, *therefore I prefer Deism*." Vol. i. p. 10.

The "Confession of Faith," by

a Deist, which follows, page 12, is well worthy of attention, but is too long to extract.

Chapter II. is on the "Necessity of Revelation;" and it is inferred satisfactorily from the painful *doubts* to which man is exposed without it; from the *want of authority* in any human teacher, either to enforce his creed upon ourselves, or to enable us to enforce it upon others; from the *inefficacy of human laws*, either to inculcate a religion, or to do without it.—The third chapter is designed to shew the absurdities of the wisest heathens upon the topics of religion and morals, and is one of the most compact and satisfactory summaries we remember to have seen.—Chapter IV. is on the Probability of Mysteries in a revealed Religion; and here the scientific skill of the author, to which we have referred, has elicited some new illustration of the usual propositions upon this subject, of which we shall give our readers a specimen.

"But perhaps I may be told, that although things which are incomprehensible occur in our physical and mixed inquiries, they have no place in 'pure mathematics, where all is not only demonstrable, but intelligible.' This, again, is an assertion which I cannot admit; and for the denial of which I shall beg leave to produce my reasons, as this will, I apprehend, make still more in favour of my general argument. Now, here it is known that geometers can demonstrate that there are curves which approach continually to some fixed right line, without the possibility of ever meeting it. Such, for example, are hyperbolas, which continually approach towards their asymptotes, but cannot possibly meet them, unless an assignable finite space can become equal to nothing. Such, again, are conchoids, which continually approach to their directrices, yet can never meet them, unless a certain point can be both beyond and in contact with a given line at the same moment. Mathematicians can also demonstrate that an *infinite space* may, by its rotation, generate a solid of *finite capacity*; as is the case with the solid formed by the rotation of a logarithmic curve of infinite length upon its axis, or that formed by the rotation of an Apollonian hyperbola upon its asymptote.

Christ. Observ. No. 129.

They can also show, in numerous instances, that a variable space shall be continually augmenting, and yet never become equal to a certain finite quantity: yet they frequently make transformations with great facility and neatness, by means of expressions to which no definite ideas can be attached. Can we, for example, obtain any clear comprehension, or indeed any notion at all, of the value of a power whose exponent is an acknowledged imaginary quantity, as $x^{\sqrt{-1}}$? Can we, in like manner, obtain any distinct idea of a series constituted of an infinite number of terms? In each case, the answer, I am convinced, must be in the negative. Yet the science, in which these and numerous other *incomprehensibles*, occur, is called *Mathesis*, the Discipline; because of its incomparable superiority to other studies in evidence and certainty, and, therefore, its singular adaptation to discipline the mind. And this, notwithstanding these *mysteries* (for are they not such?) is the science, says the eloquent and profound Dr. Barrow, 'which effectually exercises, not vainly deludes, nor vexatiously torments, studious minds with obscure subtleties, perplexed difficulties, or contentious disquisitions; which overcomes without opposition, triumphs without pomp, compels without force, and rules absolutely without any loss of liberty; which does not privately over-reach a weak faith, but openly assaults an armed reason, obtains a total victory, and puts on inevitable chains.'—Vol. i. p. 68.

Chapters V. VI. and VII. are on the "Authenticity of the Scriptures," on "Prophecy;" on "Miracles." In the first of these, we were a good deal struck with the following observation, due originally to Sir Isaac Newton.

"There is, besides, a circumstance relating to the Gospels, which deserves particular notice in this place. St. Matthew and St. John were apostles; and therefore, since they accompanied Christ, must have this local memory of his journeyings and miracles. St. Mark was a Jew of Judea, and a friend of St. Peter's; and therefore may either have had this local memory himself, or have written chiefly from St. Peter, who had. But St. Luke, being a proselyte of Antioch, not converted perhaps till several years after Christ's resurrection, and receiving his accounts from several eye-witnesses, as he says himself, could have no regard to that order of time which a local memory would suggest. Let us try, now, how the Gospels answer to these positions. Matthew's, then, appears to be in exact

order of time, and to be a regulator to Mark's and Luke's, showing Mark's to be nearly so, but Luke's to have little or no regard to the order of time in his account of Christ's ministry. John's Gospel is like Matthew's, in order of time; but as he wrote after all the other Evangelists, and with a view only of recording some remarkable particulars, such as Christ's actions before he left Judea to go to preach in Galilee, his disputes with the Jews of Jerusalem, and his discourses to the apostles at his last supper, there was less opportunity for the Evangelist's local memory to show itself. However, his recording what passed before Christ's going into Galilee might be *in part* from this cause; as Matthew's omission of it was probably from his want of this local memory. For it appears, that Matthew resided in Galilee, and that he was not converted till some time after Christ's going thither to preach. Now this suitableness of the four Gospels to their reputed authors, in a circumstance of so subtle and recluse a nature, is quite inconsistent with the supposition of fiction or forgery." Vol. i. p. 98.

In the 6th chapter our readers will be struck with the following extract:—

"Suppose, that instead of the Spirit of prophecy breathing more or less in every book of Scripture, predicting events relative to a great variety of general topics, and delivering, besides, almost innumerable characteristics of the Messiah, all meeting in the person of Jesus,—there had been only *ten* men, in ancient times, who pretended to be prophets, each of whom exhibited only five independent criteria, as to place, government, concomitant events, doctrine taught, effects of doctrine, character, sufferings, or death; the meeting of all which, in one person, should prove the reality of their calling as prophets, and of his mission in the character they have assigned him: suppose, moreover, that all events were left to chance merely, and we were to compute, from the principles employed by mathematicians in the investigation of such subjects, the probability of these fifty independent circumstances happening *at all*: assume that there is, according to the technical phrase, an equal chance for the happening or the failure of any of the specified particulars; then the probability *against* the concurrence of all the particulars in *any way*, is that of the 50th power of 2 to unity; that is, the probability is greater than 1125900000000000 to 1, or greater than eleven hundred and twenty-five millions of millions to one, that all these circumstances

do not turn up even at distant periods. This computation, however, is independent of the consideration of time. Let it then be recollected farther, that if any one of the specified circumstances happen, it *may* be the day after the delivery of the prophecy, or at any period from that time to the end of the world; this will so indefinitely augment the probability against the contemporaneous occurrence of merely these fifty circumstances, that it surpasses the power of numbers to express correctly the immense improbability of its taking place. Be it remembered also, that in this calculation I have assumed the hypothesis *most* favourable to adversaries of prophecy, and the most unfavourable possible to the well-being of the world, and the happiness of its inhabitants; namely, the hypothesis that every thing is fortuitous; and it will be seen how my argument is strengthened by restoring things to their proper state." Vol. i. pp. 151—153.

Letters VIII, IX, X, XI, with which the first volume closes, are on the "Resurrection of Christ;" the rapid Diffusion of Christianity, and the "Purity and Excellence of the Scripture Morality and Theology;" on the Inspiration of Scripture, and on the Objections commonly brought against it. Of these chapters we have little to say, but that there is much to applaud and scarcely any thing to condemn. The answers to objections in the last chapter are both entertaining and convincing. We give one as a sample.

"Before I quit this part of our subject, you will expect me to notice the absurd story of 'Jonah in the whale's belly.' It could not be a whale that swallowed the prophet, says every objector, for whales are not found in the Mediterranean, and they have not swallows capable of receiving a man. Suppose we admit that to be the case (though whales are sometimes found in the Mediterranean, and, indeed, thrown on the Italian shores,) still the difficulty is not insurmountable. It might be replied, that the same God who preserved the prophet alive within the fish, could have enlarged the swallow of the whale so as to absorb him; yet on the present occasion, there is no necessity for our infringing upon the judicious maxim of Horace—

'Nec Deus intersit, nisi dignus vindice nodus.'

"The word *κετος* in Greek, and, Hebrew

scholars inform us, the analogous word *tanim*, may signify *any* large fish. The learned authors of the *Universal History* say, 'The word here used signifies no more a *whale* than any other *large fish* that has fins; and there is one commonly known in the Mediterranean by the name of the *car-charias*, or *lamia*, of the bigness of a whale, but with such a *large throat* and belly, as to be able to swallow *the largest man whole*. There was one of this kind caught, within these thirty years, on the coast of Portugal, in whose *throat*, when stretched out, a man could stand upright.' Conformably with this, M. Pluche, speaking of the shark, says, 'It has a very long gullet, and in the belly of it are sometimes found the *bodies of men* half eaten, nay, sometimes whole and entire.' These extracts may suffice to show that the story of Jonah and the whale is not so pregnant with absurdity as many of those who scoff, where they ought to admire, will endeavour to persuade you." Vol. i. p. 299.

Having so copiously extracted from the first volume, we must leave our readers to form a more intimate acquaintance with the second from the work itself, giving them a mere table of its contents. Letter XII. (the first in this volume) is a general view of Christian doctrines; the thirteenth, on the depravity of human nature, which is copious and convincing; the fourteenth and fifteenth, on the atonement and divinity of Christ; the sixteenth, on conversion; the seventeenth, an admirable treatise on Divine influence; the eighteenth, nineteenth, twentieth, twenty-first, and twenty-second, are respectively, on "Justification by Faith," on "Providence," on the "Resurrection of the Body," on "Eternal Existence after Death," and a summary of "Christian Duties." There is a single extract from this volume which we shall not withhold from our readers: it is a part of a letter on "*the Work of the Spirit*," by Mr. Hall of Leicester, which we are glad of any opportunity of introducing to our readers.

"Permit me to suggest two or three heads of inquiry. You have sometimes felt a peculiar seriousness of mind: the delusive glare of worldly objects has faded away, or become dim before your eyes, and death

and eternity, appearing at the door, have filled the whole field of vision. Have you improved such seasons for fixing those maxims, and establishing those practical conclusions, which may produce an habitual sobriety of mind, when things appear under a different aspect?—You have sometimes found, instead of a reluctance to pray, a powerful impulse to that exercise, so that you felt as if you could do nothing else. Have you always complied with these motions, and suffered nothing but the claims of absolute necessity to divert you from pouring out your hearts at a throne of grace? The Spirit is said to 'make intercession' for saints, with 'groanings' which cannot be 'uttered:' when you have felt those ineffable longings after God, have you indulged them to the utmost? Have you spread every sail, launched forth into the deep of the Divine perfections and promises, and possessed yourselves as much as possible of the fulness of God? There are moments when the conscience of a good man is more tender, has a nicer and more discriminating touch than usual? the evil of sin in general, and of his own in particular, appears in a more pure and piercing light. Have you availed yourselves of such seasons as these for searching into 'the chambers of imagery,' and, while you detected greater and greater abominations, been at pains to bring them out and slay them before the Lord? Have such visitations affected something towards the mortification of sin? Or have they been suffered to expire in mere ineffectual resolutions?" Vol. ii. p. 171.

After the opening observations, and these copious extracts from the work of Dr. Gregory, we shall detain our readers only with a very few observations.

If there are any of these letters to which we should venture to give a pre-eminence, it is to those on "Mysteries in Religion," and on the "Influences of the Spirit." And, on the contrary, if there is any one which satisfies us less than the rest, it is that on the "Resurrection of the Body." Dr. Gregory is a diligent and successful searcher for analogies; but whatever be the aid lent by any logical reasoning to the evidences of religion, we are of opinion, both that its general power may be over-estimated, and that its force on this particular point is less than on most others. When we

say that the power of argument by analogy may be over-estimated, we mean its *independent* power, and its power upon sceptical minds. We are disposed to think, that, although many Christians have been confirmed in their belief, few have been first convinced by it; that, although excellent as a prop, it is weak as a foundation. The devout believer, it is true, feels the most exquisite pleasure in tracing *the same mind* through all the movements of grace and nature: and as the different sciences assist to decipher each other, all the obscure parts in the one often lying bare in the other, and a common principle running through all; so religion and nature are reciprocal interpreters; and the man familiar with both, will often borrow a ray from one to illuminate the other. But this is widely different from resting the whole, or the main, proof of religion upon analogy. Revelation and nature are not so much alike, but there will be often a point at which the analogy fails; and there, of course, if the inquirer depend exclusively on analogy, scepticism will begin. And if this consequence be generally to be apprehended under such circumstances, we believe it is especially to be feared when the argument by analogy is applied to the doctrine of the resurrection. It is difficult to read Butler without catching something of the confidence in this mode of reasoning felt by himself, and justified, to a great extent at least, by the powerful demonstrations of his own work. But we believe, that few cautious and scrupulous readers of the "Analogy," ever read the part on the resurrection of the body, without feeling that the system was there strained beyond its powers, was incapable of sustaining the whole of the burden laid upon it. To say this, is in no sense to disparage the *confirmatory* power of the argument. Nor is it any sort of insult to a mode of reasoning, to say that it does not

accomplish what it probably was not meant to accomplish: for, before the partial dissimilarity of revelation and nature can be alleged against the former, it must be proved that they were designed to be altogether alike: and, before any failure in the argument by analogy can be construed into a refutation of Christianity, it must be shewn, that the pretensions of Christianity were ever designed to be rested upon the completeness of this argument. The search for analogies will gratify the curious, will delight the pious, may convince the wavering, will establish the devout, will perplex the sceptic, but, we fear, will not very often convince him. The amount of Dr. Gregory's error upon this point appears to us to be, that he has for a moment employed that lamp, which was meant to light a part of our path, to light the whole.

There are some other slight inaccuracies, which we deem it unnecessary to notice. Dr. Gregory is probably aware, that he is both occasionally a coiner of words, and sometimes diverts the current coin from the ordinary course of trade. Scientific readers are rather more apt than others, to be betrayed into this fault: for in science, every new theorist takes a license to invent and employ, and makes others, if he can, employ his own nomenclature; like our first parent, to call animals and substances before him, and give them a name. But all such license in theology and literature is inadmissible. Here, philosophers must consent to be common men, and to employ the vernacular language of their country. If, independent of a more scanty use of technical language, we may venture to suggest any improvement of style to the author, it would be that of simplification. There is a style of eloquence peculiar to works of ratiocination, of which we have rare, but exquisite specimens in the Offices of Tully, in the works of Hume, and,

with something more of ornament, in those of Dugald Stewart. Dr. Gregory will not be angry with us for commending these models to his imitation.

On the whole, we do not hesitate to say, that few more important gifts have been of late years presented to the public, than the work before us. Those who have not leisure (and who has any leisure in these busy days, in times when every man must know every thing and every body?) to examine the massy folios through which the evidences, doctrines, and duties of Christianity are dispersed, will find this compendium of Dr. Gregory compact, accurate, and complete. Those who have explored this wide sea of knowledge, will be glad to see it reduced to a map by Dr. Gregory; to find their own discoveries noted and measured, as it were, upon a tangible meridian.

There is a single topic, on which we cannot help dwelling for a moment, in conclusion. It has almost grown into a proverbial observation, that the study of the mathematics indisposes men to religion: and the solution provided for the phenomenon is, that the mind, accustomed to the demonstrative evidence of mathematics, is apt to be dissatisfied when, as is the case in religion, the evidence falls short of demonstration. Now we are inclined to dispute both the fact and the solution: in the first place we do not by any means think it the fact, that the study of the mathematics has this tendency; on the contrary, the most eminent mathematicians have many of them been distinguished by their reverence for religion. Thus Thales and Pythagoras, the first fathers of this science, were scarcely less celebrated for their mathematical attainments, than for their zealous support of the superstitions of their country. And although in modern times, the French mathematicians have the reputation of infidelity, it is to be remembered that they only partook of the general disease of their age and country; and

to their unthinking scepticism, may be opposed the firm belief of Pascal, Bacon, Boyle, Euler, Barrow, Cotes, Newton, and the present inheritor of the chair once possessed by these three last celebrated persons. But an appeal may more confidently be made to bodies of men than to individuals. If, then, we cast our eyes upon that university of our country which is chiefly occupied in these studies, in what state do we find religion among her sons; driven up into a corner, abandoned to a few of her more illiterate members? On the contrary, the university of Cambridge, not content to follow the march of ordinary society in religion, has boldly led the way; has burst through the barriers of surrounding prejudices; has been the first to erect the banner of the reformation; has pioneered the way to the successes of its children in all parts of the nation.—And as we doubt the fact itself, so also we think the solution provided for it very questionable. In the first place, admitting the evidence for any mathematical conclusion to be stronger than for a moral truth, is it the fact, that a man, accustomed to one species of evidence, upon one subject, will be satisfied with that alone upon all subjects? Is not the mathematician compelled to act continually upon evidence inferior to demonstration? Is not his daily life, his determinations when to eat, sleep, drink, or walk; with whom and where to live; his conclusions as to every question in morals, politics, physics, law, formed upon inferior evidence? If, therefore, the mind is likely, in every instance, to covet the evidence upon which it *ordinarily* judges and acts, there is little fear that it will demand in religion that force of evidence which is called demonstration. The uncertainties of life will, even in this view of the subject, correct any evils springing from the certainty of the mathematics. But the fact is, that the precision of mathematical demonstration is much overstated.

Take the following illustrations of this position from Dr. Gregory himself :

"Mathematics is not the science which enables us to ascertain the nature of things in themselves; for that, alas! is not a science which can be learned in our present imperfect condition, where we see 'through a glass darkly;' but the science of quantity as measurable, that is, as comparable; and it is obvious, that we can compare quantities satisfactorily in some respects, while we know nothing of them in others. Thus we can demonstrate, that any two sides of a plane triangle are, together, greater than the third, by shewing that angles, of whose absolute magnitude *we know nothing*, are one greater than the other: and then inferring the truth of the proposition, that the greater angle in a triangle is subtended by the greater side." Vol. i. p. 71.

If our views be extended from what are called the pure mathematics, to that branch of the science in which geometry and physics are combined, it is obvious to every one at all acquainted with the subject, that here the method of proof is by no means of that precise and obvious kind which is likely to seduce the mind into any unwarrantable or enthusiastic expectations of clearness and precision upon other subjects. Upon the whole, then, we can discover no ground, either in fact or theory, for the alleged perils of mathematical studies. Will our readers yet bear with us upon this somewhat onerous topic, while we venture to state to them how we conceive those very mathematical studies, hitherto deemed the enemies of religion, might be converted into her allies? Our rule would be simply this; to employ the same means, with earnest prayer for the Divine blessing, in the establishment of religious truth, that are used for the discovery of mathematical truths. With justifying, by certain examples, the rule thus promulged, we shall conclude.

First, then, the sound mathematician takes care to obtain clear *ideas* of the things of which his science treats. Let the theologian, also, seize upon the plain, definite, intel-

ligible parts of his subject, instead of endeavouring to define what does not admit of definition, and to decipher what was never meant to be explained.

Secondly, the mathematician is in general cautious to employ those *terms* of simple, pure, invariable, accredited meaning; whereas the divine too often employs a loose, metaphorical, unaccredited, fluctuating, partial phraseology.

Thirdly, the *axioms* of the mathematician are truths, either self-obvious or established by universal consent; whereas those of theologians are apt to be obscure and ambiguous, clear to one half the world perhaps, but denied by the other.

Lastly, the mathematician has in general no temptation to call in his *passions* to assist the decisions of his judgment; whereas the polemic scarcely suffers his judgment to interfere with the "fiat" of his passions.

In all these instances, then, let the divine emulate his more philosophic brethren, and we shall cease to hear so much of the vast interval between their respective proofs. Moral evidence will, indeed, never arrive at demonstrative; but it will be more difficult to ascertain where the one begins and the other ends. They will be no longer separated, as the colours in the prism; but melt into one another, as these colours in the solar ray. Our correspondents sometimes complain, that we hesitate to determine, or even to argue, upon some vast and most important topics. We beg to assure them, that these more curious investigations are delayed only till we can find precisely such a reasoner as we have just described. Such a man, having discovered the causes of gravitation and attraction, the philosopher's stone, and the longitude at sea, will, we have no doubt, soon put an end to sectarianism in Great Britain. If he does not, at least the fault will lie in ourselves; and who *will* affirm that now?

We beg to console our readers for the pain which our last dull reason-

ings may have inflicted upon them, by the following eulogy upon mathematics, from the hand of a man at once the best mathematician, orator, and divine of his day. "The mathematics, I say, which effectually exercises, not vainly deludes nor vexatiously torments, studious minds with obscure subtleties, perplexed difficulties, or contentious disquisitions; which overcomes without opposition, triumphs without pomp, compels without force, and rules absolutely without the loss of liberty: which does not privately over-reach a weak faith, but openly assaults an armed reason, obtains a total victory, and puts on inevitable chains; whose words are so many oracles, and works as many miracles; which blabs out nothing rashly, nor designs any thing from the purpose, but plainly demonstrates and readily performs all things within its verge; which obtrudes no false shadows of science, but the very science itself, the mind firmly adhering to it as soon as possessed of it, and can never after desert it of its own accord, or be deprived of it by any force of others: lastly, the mathematics, which depends upon principles clear to the mind, and agreeable to experience; which draws certain conclusions, instructs by profitable rules, unfolds pleasant questions, and produces wonderful effects; which is the fruitful parent of, I had almost said all, arts, the unshaken foundation of sciences, and the plentiful fountain of advantage to human affairs."*

Philosophical Essays. By DUGALD STEWART, Esq. F. R. S. Edin., Emeritus Professor of Moral Philosophy in the University of Edinburgh. 4to. pp. 490. Price 2l. 2s. Edinburgh: Constable. London: Cadell. 1810.

We owe an apology to our readers for having so long delayed to notice

Barrow's Lectures, p. 23.

the work now before us; but many of the subjects which have occupied our attention since its appearance have possessed a temporary interest, to which it was necessary to have some regard, and which could not belong to a collection of essays upon abstract subjects. We have felt also the less unwillingness to yield to these demands, from a knowledge that philosophical writings, in general, attract the public attention slowly, and live long in their recollection.

It is now about twenty years since Mr. Stewart gave to the world his *Elements of the Philosophy of the Human Mind*; a work which is already established among the classics of the country; and which, whether we consider the originality of many of the truths contained in it, the justness and scientific arrangement of the observations which are not strictly original, or the elegance of its composition, is entitled to be classed among the most valuable productions which we possess in philosophy and literature. It was intended by the author as the first part of a systematic inquiry into the nature of man, contemplated as an intellectual being, or moral agent, and a member of political society. Mr. Stewart complains, in the earlier parts of that publication, that the proper objects of metaphysical investigation had been, in general, much mistaken, and the progress of the science proportionably retarded;—that philosophers had been chiefly employed in controversies concerning the origin of our knowledge, while the steady contemplation of the known powers and affections of the human mind had been little attended to;—and that the only true way to render this important science of practical value to men, or to make real advances in it, must be, as in physics, to collect carefully the phenomena which belong to it, and build upon them a system of general principles; observing rigidly, through the whole process, the same laws of induction

which have long been universally recognised in the sister science.— Acting upon this view of things, the justness of which we think it impossible to controvert. Mr. Stewart, in the work alluded to, after some very acute and valuable observations on the nature of our perceptions, and the essential difficulties which will probably for ever attend our inquiries respecting them, proceeds to take a general survey of the faculties of the human understanding; and the greater part of the volume is occupied with observations and reasonings upon the powers of *Attention, Conception, Abstraction, Association, Memory, and Imagination*. All the chapters upon these subjects, but particularly those upon *Attention* and *Conception*, contain much that is new and valuable; and what is not entitled to the praise of originality, may generally claim that of correctness and elegance. Indeed, the plan of Mr. Stewart's work entitles him to be considered as original in a degree to which few authors can lay claim; for, though much of the materials which he digested was undoubtedly drawn from the metaphysical writers who preceded him, none of them, except perhaps Mr. Locke (whose great work, however, is not very orderly,) employed the facts, of which they were in possession, in such a manner as could tend, in any considerable measure, to the advancement of the science; having been generally content to adduce them for the purpose of supporting some hypothesis respecting the origin of our knowledge,—a question rather curious than useful; and having, for the most part, neglected to combine and extend them for the purpose of shewing the nature, the proper application of, and best means of improving, the faculties of man, which ought to be the main objects of metaphysical investigations, and are perhaps those which can alone, strictly, be termed practical.

The *Elements of the Philosophy of the Human Mind* were intended, as

we have already mentioned, as the commencement of a course of inquiries into subjects of a very extensive and interesting nature. But “art is long, and life is short.” In this “land of shadows,” even those who seem to be the least exposed to the varieties of fortune, too often find their leisure consumed by avocations which they cannot forbid, and saddened with sorrows which they had no power to anticipate. Twenty years are elapsed, and the projects which were conceived by Mr. Stewart, not in the eagerness of youth, but in the maturity and experience of riper years, still remain unaccomplished; and this justly celebrated writer may perhaps, after all his efforts, add one to the number of the many great and wise men who have indulged and awakened expectations which the vicissitude of human things never allowed them to fulfil. In this, however, he differs from most others, that even at the time of expressing his hopes he had the wisdom to anticipate the possibility of their failure.* May the tranquillity of his future years enable him to prove, what none who justly estimate his works can doubt, that the fulfilment of his projects has been retarded by no disproportion between his talents and his designs, but by that wise economy of things, which has provided that in this imperfect state even the highest intellectual endowments shall seldom be allowed to produce their full effect.

In the mean time, and still, as he informs us, intent on the prosecution of his great work, Mr. Stewart has presented to the public a volume of *Essays* on subjects intimately connected with his favourite studies. Of these we are now to give some account. They were written, the author tells us, during an interval of ill health, which disqualified him from severer labours; like Baxter's *Saint's Rest*, “in the time of his lan-

* See Advertisement to the *Elements of the Philosophy of the Human Mind*.

guishment:" but there are probably few persons whose full vigour would have been sufficient for the production of such a volume; and certainly none whose years of health and strength had not been assiduously devoted to the cultivation of science and letters.

The Essays before us are preceded by a Preliminary Dissertation, which is divided into two chapters. In the first of these, the writer offers some strictures on the hypothetical systems in metaphysics, for which some of the followers of Hartley and Priestley have, since the appearance of his former work, claimed the public approbation; and defends, with a little warmth, that more cautious process of observation and induction which he had formerly recommended, and himself steadily pursued. There is no doubt, we believe, now entertained by judicious scholars, that the scheme of investigation adopted by Mr. Stewart is as sound and unquestionable in metaphysical researches, as in all the branches of natural science. Of the theories of the Hartleian school, we shall have occasion to say more hereafter.

The second chapter, in the Preliminary Dissertation, is employed upon a question, which we have always thought interesting, and which is now rendered more so by the character of the disputants. Mr. Stewart, in some early chapters of his former work, expatiated pretty largely on the benefits which might be expected to result from a just view and assiduous cultivation of the metaphysics. It is natural for an author to be partial to his own pursuits. But the philosophers of the north are sceptical. A writer in the *Edinburgh Review*, in one of the early numbers, controverted this opinion, and insisted on the inutility of metaphysical knowledge for practical purposes.* The sum of his argument is, that the

proper use of knowledge being to increase the power of man, a science of which the phenomena are *observed*, but not *discovered*, can be of little service to that end: that in physics a great variety of new facts are obtained by skilful experiments; but that in metaphysics the most accurate inquirer can only notice what has been, from time immemorial, open to the view of all who were disposed to examine: that it is, therefore, highly improbable that new phenomena should now be discovered; and though an able philosopher may classify more skilfully what is already known, and perhaps have sagacity enough to point out inferences not immediately obvious, he can add nothing new to the facts of the science, and even his results will generally be found to have been anticipated by the practical good sense of mankind; who know perfectly well (for example) how memory depends upon attention, and is assisted by association, without any elaborate inquiry into the nature of the human faculties.

The argument, of which we have here presented the substance, is expanded and enforced by its author with considerable ability, and Mr. Stewart has judged it worthy of a pretty large examination. He denies, in the first place, that there is any essential difference between physical and metaphysical science, as to the manner of collecting the data properly belonging to each. Berkley's theory of vision, he observes, is "at least an attempt towards an experimental decomposition of our perceptions: and the whole of a philosopher's life, if he spends it to any purpose, is one continued series of experiments on his own faculties and powers." Even with respect to the distinction attempted to be made between experiment and observation, he insists that it is, in truth, little

* Some of the metaphysical articles in the early volumes of the *Edinburgh Review*, are written with great ability. If their doctrine is correct, have not the writers a little mis-

Christ. Observ. No. 129.

employed their industry? We, however, have no hesitation in preferring those papers to the vehement political diatribes which have for some time past overrun that journal.

more than nominal; that in the anatomy of the body, as in the anatomy of the mind, facts are obtained solely by accurate observations, yet no one ever doubted the usefulness of that study; and that, as the whole science of astronomy evidently falls within the scope of the Reviewer's remarks, his arguments, if they possess any force, tend to depreciate a large department of physics equally with the science of mind. In reply to some instances, adduced to shew that men who never studied the philosophy of mind have sufficient practical acquaintance with the relation subsisting between its faculties, Mr. Stewart observes, that a considerable proportion of the most important theorems upon motion, the centre of gravity, the composition of forces, and other mathematical truths, are solved by every savage who feathers his arrow or loads it, or trains his horse to particular exercises; and on the whole, he insists in a series of arguments and illustrations, through which we have not space sufficient to follow him, that he is sanctioned by the justest views of the probable progress of philosophy, in re-affirming the beneficial tendency of the studies to which the best years of his life have been devoted.

To this chapter the Edinburgh Reviewers have rejoined, and defended their original positions with some eagerness; but we think, they have left the question about where they found it.

Upon the principal subject in debate which respects the utility or unprofitableness of metaphysical studies, we concur, in the main, with Mr. Stewart; yet we are far from thinking that there is absolutely nothing in what is urged on the other side. When the Reviewer says broadly that *in metaphysics certainly knowledge is not power*, we have no hesitation in saying, that *certainly* he is wrong. There can be no doubt that a knowledge of the connection between the different faculties of the

mind, may, in many cases, enable us to devise methods for managing them skilfully:—an intimate acquaintance with the nature and extent of associations, is of great value in education; and it seems even probable, that, in the progress of the science, some lights may be obtained for the assistance of those who may suffer an accidental injury in any of their senses, or who labour under the very common and very afflicting disorders of the judgment or imagination. Still, it is impossible to contend that knowledge is power, to the same extent in metaphysics, as in natural science; and though, when facts are once procured, it matters little whether they were obtained by means of observation or experiment, it cannot be denied that the more experiments we can make, the more chances we have of discovering phenomena, and that, in the nature of things, experiments are far more conveniently made upon matter, than upon mind.

But we think that Mr. Stewart has permitted his opponents to narrow too much the grounds on which the defence of metaphysical studies may be rested. Some knowledge, to be sure, is power; perhaps, in a sense, all knowledge is so: but knowledge is not merely power, nor can its value be fairly measured only by this rule. Many branches of inquiry well deserve the attention of every inquisitive understanding; many have a tendency to fortify the mind, or to enlarge or to adorn it; many contribute to the sources of elegant and harmless amusement, which have only a very remote effect in increasing the powers of man, even upon the largest meaning that can be given to that expression. Nor is it in any manner an objection to the philosophy of mind, that it is less useful than physical inquiries. Different branches of knowledge are doubtless of different values, sometimes in the nature of things, sometimes in relation to certain individuals or to particular objects; but any science is

worthy of cultivation which is likely to be of some use to many persons, or of much use even to a few. What is ordinarily unprofitable, should not be generally pursued; what is essentially frivolous, should be universally neglected; but in the different branches of real knowledge we must permit men to choose pretty freely, as their interests, or opportunities, or tastes, may direct them; and among these, we are inclined to think the metaphysical studies entitled to occupy a very respectable station.

Many worthy men entertain, indeed, strong prejudices against these pursuits; but let it be recollected, that reflective understandings are naturally metaphysical. It happens, we believe, to almost every man of a vigorous intellect, at some period of his life, and generally very early, to feel considerable curiosity respecting the nature of his faculties, and the modes of exercising them; to arrest the progress of his thoughts, for the purpose of contemplating them more accurately; to consider with some anxiety the manner of his existence; what it is he means when he speaks of his ideas, thoughts, sentiments; what life is; what is death; what time, what eternity; what space, and matter, and motion. Good men, who discern, or who fancy they discern, the dangers attending such speculations, may warn the young and inquisitive; but it is impossible, for those who have a glimpse of light, to rest contentedly in darkness; and surely it is more rational fairly to ascertain, by a well-directed course of inquiry, what can be known respecting these things, and what must remain hidden, than to suffer the mind to run out into every sort of vagrant theory, or sink, after a few excursions, into that senseless scepticism which is really the refuge of indolence, not the resting place of manly thought and candid investigation.

It is not enough considered, how useful it is for us to be acquainted

with the real limits of our knowledge. A celebrated French writer* thought he paid a high compliment to Mr. Locke, in saying that "he was the Hercules who had fixed the boundaries of the human understanding." Surely it is something, indeed it is by no means a little matter, that we are no longer in danger of straining our faculties, and wasting our time, in researches respecting general essences, substantial forms, and the like unintelligible jargon. In common life, and conversation also, not to say in books, how many foolish sentences, which are thought wise by those who utter them, would be saved, if men were more generally persuaded that, when they talk of abstract ideas, they use words without a meaning; that, when they speak of images impressed on the sensorium, they neither

* Mons. Voltaire — It has been the fashion of late, with the Edinburgh Reviewers, when this name is mentioned, to couple it with "*the great*," "*the illustrious*," or some such high-sounding epithet. We really think this not in very good taste. There is an appearance of a little sectarian eagerness, in such a superabundance of encomium. Voltaire was justly eminent as a poet and a wit; he was an entertaining historian; and, as far as his philosophy extended (for he was not profound in any science, though he had an insight into all,) he was sound and clear-headed. The vivacity of his parts, and variety of his attainments, entitle him to be considered as an extraordinary man; but it is very questionable whether he deserves the character of a great man. The unjust treatment he experienced in early life, is some excuse for his prejudices against religion during that period; but what apology can be offered for the miserable and devoted fury with which he persecuted Christianity during all his later years? Or what shall we say of the temper, wisdom, and enlargement of a philosopher, who could see no distinction between the blind bigotry of a popish establishment, and that pure, practical, and benign spirit which breathes through every page of the New Testament? If Voltaire had shewn half the ignorance and temerity in any branch of philosophical discussion, with which his strictures on the Holy Scriptures are justly chargeable, we suspect the votes of our northern brethren would have been more divided than they appear to be, respecting his merits.

understand themselves, nor enable any body else to understand them; and that, though they should dispute about mind and matter from the cock-crow till the curfew, they have not in reality the least acquaintance with the one or the other. These things, and many like them, have been taught us by the men who have inquired into the origin of our knowledge, the least useful part unquestionably of metaphysical science; yet, unprofitable as it now appears to us, so curious and inviting as to have attracted the full attention of some of the most powerful understandings that have appeared in modern Europe.

But the advantages which belong to the study of the philosophy of the mind, are not merely negative. Not to mention the hints that have been obtained from the researches of metaphysicians for the judicious management of the understanding, and the more perfect lights which may be anticipated from their future labours, this science borders so closely upon others of the most unquestionable importance, that some insight into it seems necessary for the perfect understanding of subjects which nobody thinks himself at liberty to despise. Its connection with physics is so close, that the ancient writers classed them together, or, rather, considered the philosophy of mind as a part of the philosophy of nature. Of philology, at least one half, and that the most important half, is strictly metaphysical. In morals the case is so nearly similar, that a man might as reasonably entitle himself a learned physician though he had never studied anatomy, as esteem himself an adept in moral science without having obtained an intimate acquaintance with the affections, passions, and sentiments of the human heart. Indeed, all moral writers *must* be in a greater or less degree metaphysical; though, to be sure, it must be owned that all metaphysical writers have not been very moral. Politics, which

profess to regard only the external condition of mankind, have perhaps less connection with inquiries concerning the mind, than the sciences already mentioned; yet every body has doubtless heard of political metaphysics: and though we should have no objection to admit that the questions in that department which have occasioned the most eager controversies are for the most part frivolous, yet so long as there are foolish men who will insist upon discussing them, it is exceedingly proper that there should be wise men sufficiently prepared to discuss them also. Lastly, in theology, the most important and interesting of all studies to an immortal and accountable being, who is there that is not sensible of the value of metaphysical knowledge in conducting us through the great questions of predestination, election, and free-agency? What violence have some Calvinistic divines done to the common sense and feelings of mankind, what perilous approaches to practical Antinomianism have they sometimes made, in the stiff, unqualified, and really unphilosophical statement of their favourite doctrines! What mere verbal trivialities, what contradictory propositions, and sometimes what dangerous errors and heresies, have some Arminian writers fallen into, from their ignorance of the difficulties which unquestionably embarrass their tenets respecting the will!

There is another view in which the value of the metaphysics deserves to be considered; we mean, in respect of the discipline they afford to the understanding. In the English universities, the certain sciences are those which alone have been employed in the institution of youth. In a neighbouring realm, young minds are exercised chiefly in morals, politics, public law, and metaphysics. Far be from us the presumption of deciding which of the two schemes is the most successful; but we have no doubt at all which is, in its principle, the most

reasonable. The great objects in the instruction of young persons, so far at least as intellectual cultivation is regarded, and we suspect even a little further, are, to form their minds to habits of thought at once bold and cautious, patient and discursive; to teach them that the memory is to be the handmaid of the understanding, not the mistress; to instill an ardent curiosity and thirst of knowledge, yet to accustom them at the same time to estimate their progress rather by the value and accuracy than by the apparent extent of their acquirements. For these purposes, perhaps for every purpose of intellectual institution, those sciences in which the evidence is only probable possess manifest advantages over those in which it is demonstrative; and, among the former, none are better fitted to discipline the understanding than the metaphysics. The subjects which they present for examination are exactly those about which the mind is apt to be curious, at a time when its curiosity is unprejudiced, before it has received a particular direction from worldly interests and habits. They are neither, like geometrical studies, so perfectly abstruse as to connect themselves very rarely with the practical pursuits of life; nor, like political inquiries, apt to become vulgar and unscientific from a multitude of local details and temporary interests. They form, beyond all other sciences, reflective habits of mind. In other pursuits, these are for the most part exercised only in forming general conclusions; but in the metaphysics the whole process is reflective. Reflection is requisite for observing the phenomena on which we are to reason; it is requisite for separating, comparing, and combining them; it is requisite ultimately for ascertaining the laws to which they are subjected. To all this must be added, that, while other sciences require a considerable apparatus of books and opportunities of general information, the metaphysician carries the mate-

rials of his art constantly about with him. They are perpetually present and ready for his use; "pernoctant nobiscum, peregrinantur, rusticantur:" and the most vulgar incidents of life, which only distract the thoughts of other speculators, furnish to him not unfrequently occasions for examining anew the principles he has established, and supply hints for their enlargement, illustration, or correction.

The considerations last mentioned are nearly allied to others of still higher importance. A branch of the metaphysics (as we have already observed) borders upon ethics, and embraces the study of those internal principles which evidently are of a moral nature. Such are love, compassion, sympathy, generosity, gratitude, courage, and the like. Surely if self-discipline be important, and if man possesses in any degree the power of directing or regulating his own emotions, that science cannot be useless which introduces us to a more perfect acquaintance with ourselves; which lays open to us the very springs of action; which discloses not merely the full-grown thought or inclination, but the secret cell where its seed was deposited, the soil where it began to germinate, the neighbouring affections to which its young fibres first attached themselves, and from whence, perhaps, they drew their chief nutriment. It is principally on this account that almost all the best practical writers on religion have been metaphysical. They are not satisfied to shew what is the meaning or what the extent of any precept; but they endeavour to trace the avenues by which it may be conducted to the recesses of the heart, and to detect the principles of our nature to which it has the nearest alliance, or from which the most obstinate hostility may be expected. Any one may satisfy himself of the truth of this, by opening at hazard the practical works of Baxter, Owen, Leighton, Watts, Witherspoon, Edwards, and reading on for a few pages. Many a

pious man, who has been accustomed to run on against metaphysics with more zeal than knowledge, might undoubtedly be convicted (to his great surprise) of being himself pretty deep in that science; which he would be found to have studied through a large part of his life, not indeed very systematically, but to a much better purpose than a considerable majority of those who have written upon it the most abstrusely. Many pious persons might also be found, who, in part at least, for want of that knowledge which metaphysics would have given, deceive themselves in many things of great practical importance; are insensible to the growth of the most dangerous associations; mistake the real sources of their errors in conduct; confound the more amiable natural dispositions with the evidences and fruits of sanctification; or remain insensible to dormant principles of sin, which they might have discovered and mortified, till a powerful temptation draws them forth to a terrible and fatal activity.

These are some of the advantages which may fairly be considered as belonging to the cultivation of those studies which are commonly called metaphysical. To all this, and to whatever else has by different writers been urged in favour of such pursuits, the common reply is, that "they are exceedingly dangerous; they make men *sceptical*." Now it is natural to ask the many worthy and respectable persons by whom this objection is made (what perhaps they have not always recollected to ask themselves.) "What is it you mean by scepticism?" If that word is used to denote a habit of mind slow and cautious in forming its conclusions, sufficiently distrustful of itself to be desirous of knowing what can be argued against the inferences which it inclines to adopt, and even so far diffident of its performances as to be perfectly willing, upon the appearance of new lights, to re-examine those positions which had been adopted upon no slight investigation: if

this, or any thing like this meaning, belongs to the word scepticism, we cannot hesitate to say, that those who object to the metaphysical studies on such grounds, pass upon them, in the form of a censure, a very high eulogium. There is hardly any habit more pernicious, not merely in scientific researches, but daily and hourly in every department of life, than that loose indolent way which men have of jumping upon their conclusions in all sorts of subjects, and accepting, almost without examination, sentiments and maxims of the most extensive practical import. If, on the other hand, by scepticism is intended a disposition of mind unfavourable to the cordial reception of the truths of religion, upon what evidence is it asserted, that metaphysical studies have the tendency imputed to them? Was Locke a sceptic? Was Clark a sceptic? Was Berkley a sceptic? All these great men not only openly professed their belief in Christianity, but thought they could not better employ their best years and maturest faculties than by consecrating them to the defence of those truths, which thoughtless, licentious men are apt to deride, but which it is the peculiar character of a truly elevated understanding to feel and venerate. Bishop Berkley, in particular, was led to the adoption of his peculiar theory in metaphysics principally from an anxiety to refute the *sceptics* of his day, whose reasonings were all founded on the received opinions respecting a material world; and, in the work which he entitled "The Minute Philosopher," he has discussed at large all the prevailing objections to natural and revealed religion, and employed much of his metaphysical learning, particularly his important discoveries respecting vision, and his very fine and original speculations on the nature of language, as materials for replying to those objections. Mr. Hume, indeed, whom every body knows to have been sceptical enough, has ap-

plied that term to characterise the Berkleian theory. But let Berkley speak for himself; and in his own writings, not in the commentaries of his scholars; and it will be found that he dogmatised (we do not mean in the invidious, but in the proper sense of that word) as steadily as Zeno or Epicurus; though perfectly free from the austerity of the one, and the pride of the other. In later days, symptoms of an unfavourable disposition towards Christianity have certainly been visible in the works of some of the most celebrated metaphysical writers in Scotland, and upon the continent; and this probably is the real explanation of the evil report which has gone forth against metaphysics. But we suspect that this is exactly one of those hasty conclusions from first appearances which we have just now condemned. Speculative men have for some time past turned their attention a good deal to the philosophy of mind, and it has happened (from causes which are perfectly explicable) that speculative men, during the same period, have had a sort of vanity in professing scepticism upon religious subjects; but it does not therefore follow that metaphysics and infidelity have any natural alliance. It was not always thus. In the ancient world, the infidels were found among the natural philosophers; in the schools of Epicurus, not in those of Plato and Aristotle. In the middle ages, metaphysics were assiduously cultivated by the stoutest doctors of the church: Aquinas and Abelard, and Ockham, and all the pillars of orthodoxy, were deep in the philosophy of Aristotle, and fought as fiercely about *universals* as if the fate of religion had depended on the controversy; while those, who, neglecting such matters, quietly cultivated researches into physics, laboured under a pretty general suspicion of infidelity. Galileo was sent to a dungeon in his old age, not for any speculations upon mind, but for the discoveries he had made respecting

the constitution of nature. So late as the days of Sir Thomas Brown, that learned and eloquent writer informs us that the physicians had long been generally supposed to entertain opinions unfavourable to the truth of Christianity; and he published his *Religio Medici* to rescue himself from the imputation which attached to his profession. And, in our own time the greatest naturalist in Italy professed Atheism. It may therefore, perhaps, be fairly said, that, in respect of any supposed tendency to scepticism, the evidence of history is full and strong against natural philosophy as against metaphysics; yet who ever dreamed of proscribing the natural sciences? Let us at least be just, and either condemn the researches of Galileo and Newton, or acknowledge that neither the philosophy of mind nor the philosophy of nature have any natural alliance with scepticism, though sceptics may occasionally be found among the students of both.

The end of all knowledge is to enable us better to understand the will of God, and more perfectly to obey it. Unsanctified by these principles, neither wit nor learning can be of any lasting benefit to their possessors, and may but swell the sad account they must one day render. Let us not be misunderstood. If we recommend metaphysical studies, or any other studies not strictly religious, it is not for their own sake that we recommend them. Every thing is trifling which has not some respect to our everlasting destiny; and it matters really very little, if the amusement of the present time is our only object, whether that is sought at a puppet-show, or in the schools of philosophy. Life resembles a well-constructed drama. There must be variety of incidents; and some little episodes may fairly be admitted. But unity of action is indispensable, and every lesser part must tend upon the whole to swell the interest of the great catastrophe. In the pursuits of learning, if we

would be wise to any purpose, the glory of God must be our great aim; the advancement of practical holiness in our own hearts, and in the world, an object continually present to our thoughts. Directed towards such ends, the value of learning is unquestionable, and is indeed now doubted only by weak and ignorant enthusiasts. Different pursuits may be suited to different understandings and conditions of life: some studies may be in their nature more practically profitable than others: but in the circle of useful sciences, we cannot hesitate to include the philosophy of the human mind: we see many reasons for expecting advantages to result from its cultivation, and none of any real moment for proscribing it.

Mr. Stewart, after dismissing the topics discussed in his preliminary chapters, employs about an hundred and fifty pages in noticing different theories which have prevailed respecting the sources of human knowledge. It is certainly to be lamented that these inquiries should have engaged too exclusively the attention of metaphysical writers; so that, by many persons, the whole science of the philosophy of the mind is imagined to be confined to this, the least satisfactory and least useful part of it. Yet the subject is curious in itself, and is rendered still more so by the efforts which some very powerful and original thinkers have made to clear its obscurity. It would be a very serious undertaking to follow Mr. Stewart systematically through this "dark, illimitable ocean;" but we may track his voyage, and admire the skill with which he keeps his reckoning, notwithstanding a cloudy sky, shifting winds, and cross currents.

The first Essay, which is divided into four chapters, treats principally of the account which Mr. Locke gave of the origin of human knowledge. This great man was the first who applied the canons of philosophy, which Bacon had recommended, to metaphysical researches;

and though his conclusions were far from being always correct, his labours were so considerable as to have purchased for him, both in this country and upon the continent, the character of the father of the intellectual philosophy. The following are his leading opinions respecting the origin of our knowledge. He insists that the mind naturally is unfurnished with any of the materials of knowledge; in contradiction to the schoolmen, and to Des Cartes, who held the doctrine of innate ideas. Through the medium of the senses (he says,) we acquire all our ideas of external objects; and (agreeing with the schoolmen in their opinion that the external objects themselves are not united to the mind,) he describes the ideas thus received to be copies or images of the objects. The other class of our ideas he conceives to be derived from the "perception of the operations of our own minds within us, as it is employed about the ideas it has got." These ideas, thus acquired, "the understanding has the power to repeat, compare, and unite; and so can make at pleasure new complex ideas; but it has not the power to invent or frame one new simple idea in the mind, not taken in by the ways before mentioned."*

This fair structure, stately and imposing as it was, when the hand of Locke erected it, has suffered some loss of its early splendour. It has been assailed by more modern artists, and though enough of it remains to testify to the magnificence of the design, a considerable portion of the building has been levelled with the ground. First came Leibnitz and Lord Shaftesbury, who insist that many things are *innate* in the mind, particularly the intellectual powers themselves, and the simple ideas which are necessarily unfolded by their exercise. A part of this, doubtless, is true; but the truth is so obvious that it may, perhaps, safely be affirmed, that Mr. Locke never dreamed of denying it. That

* Locke's Essay, Book ii. Chap. 1, 2.

our faculties, as conception, memory; and the like, are not ideas acquired by sensation or reflection, is just as plain as that the powers of perceiving and reflecting are not so acquired. It is mere trifling, to say that Mr. Locke has not marked the distinction. He was not bound to mark it. It is involved of necessity in the statement of his theory. For the rest; by what sort of logic is it that ideas, "unfolded by the exercise of our faculties,"* can be shewn to be innate?

But a much ruder shock was soon afterwards given to a large part of Mr. Locke's system by the hand of Berkley. Locke, believing firmly in the independent existence of the external world; yet seeing that the mind could take notice only of its own perceptions, imagined (according to the old doctrine of the schools) that these perceptions, or ideas, must be exact resemblances of material things: and though he made a distinction between the primary and secondary qualities of matter, holding the former, as extension, solidity and figure, to exist in the external things themselves; but the latter, as heat and colour, to exist only in the mind; yet, on the whole, his doctrine was, that our knowledge of the material world is obtained from the ideas or images of it introduced through the senses; "the one being the perfect resemblance of the other as they are in a mirror."† This is what is generally called the *ideal theory*, which, though manifestly hypothetical, incapable of proof, and almost unintelligible, has maintained its ground in this country against all opposition, and is to this day gravely taught to the young students of at least one of our universities. Against this theory Berkley's metaphysical writings were principally directed; and the substance of his argument

* We quote from Mr. Stewart's translation, or rather version, of the passage in Leibnitz's works; the original is very obscure.

† Locke's Essay, Book ii. ch. 8.

Christ. Observ. No. 129.

is pretty well given in the following passages. "As for our senses, by them we have the knowledge only of our sensations, ideas, or those things which are immediately perceived by sense, call them what you will; but they do not inform us that things exist without a mind, or unperceived, like to those which are perceived." On the contrary, "as there can be no notion or thought but in a thinking being, so there can be no sensation but in a sentient being; its very essence consists in being felt. Nothing can resemble a sensation but a similar sensation in the same or some other mind. To think that any quality in a thing inanimate can resemble a sensation, is absurd, and a contradiction in terms."‡ Whoever will be at the trouble of considering attentively these passages, will see, that, as against Mr. Locke and his followers, they are conclusive. How far they render doubtful (supposing that to be possible) the independent existence of the material world, which Dr. Reid and others say is made known to us in quite another manner from that described by Mr. Locke, is an entirely different question.

To another part of Mr. Locke's system, Mr. Stewart has himself furnished some considerable objections. They are borrowed, in substance, from Leibnitz and Lord Shaftesbury, but are arranged so much more skilfully by the writer who has adopted them than they had been by their first assertors, that he seems to have acquired some right to be considered as the proper owner. Locke maintained, that all our ideas are originally acquired from the *perception* of external objects, and of the operations of our own minds; or, as he often expresses himself, from sensation and reflection. This is, in effect, saying that consciousness is exclusively the source of all our knowledge; and it would follow as a necessary inference, even though he had not

‡ Principles of Human Knowledge, § 18.

distinctly so stated it, that "the understanding has not the power of inventing one new simple idea." The difficulties attending this doctrine, will be sufficiently explained by the following extract from Mr. Stewart.

"There are a variety of notions so connected with our different intellectual faculties, that the exercise of the faculty may be justly regarded as a condition indispensably necessary to account for the first origin of the notion. Thus, by a mind destitute of the faculty of *memory*, neither the ideas of *time*, nor of *motion*, nor of *personal identity* could possibly have been formed; ideas, which are confessedly among the most familiar of all those we possess, and which cannot be traced immediately to *consciousness* by any effort of logical subtilty. In like manner, without the faculty of *abstraction*, we never could have formed the idea of *number*; nor of *lines*, *surfaces*, and *solids*, as they are considered by the mathematician; nor would it have been possible for us to comprehend the meaning of such words as *classes* or *assortments*, or indeed of any of the grammatical *parts of speech* but proper names. Without the power of *reason* or *understanding*, it is no less evident that no comment could have helped us to unriddle the import of the words, *truth*, *certainty*, *probability*, *theorem*, *premises*, *conclusion*; nor of any one of those which express the various sorts of *relation* which fall under our knowledge. In such cases, all that can be said, is, that the exercise of a particular faculty furnishes the *occasion* on which certain simple notions are, by the laws of our constitution, presented to our thoughts; nor does it seem possible for us to trace the origin of a particular notion, any farther than to ascertain what the nature of the *occasion* was, which in the first instance introduced it to our acquaintance."*

It is manifest, that the objections here stated against Mr. Locke's theory, are the same in kind with those above mentioned to have been urged by Leibnitz and Lord Shaftesbury, when they insist that certain *innate* ideas are necessarily unfolded by the exercise of our faculties. *Existence*, *personal identity*, and *truth*, are the ideas mentioned by Leibnitz. *Order*, *administration*, and the notion of a *God*, are specified by Lord Shaftesbury.† But Mr. Stewart

* Essay I. chap. ii. page 15.

† See Letters to a Student at the University. Letter 8.

art, with the caution of an able commander, who knows the country in which he is acting, and the ambushes that may beset him, is not only careful to avoid the impropriety of terming the ideas which he specifies *innate ideas*, but avoids giving any opinion as to the manner in which they are acquired; only affirming, in contradiction to Mr. Locke, that they cannot be traced immediately to *consciousness*.

We feel very little disposition to enter into this controversy. It is of small importance how the ideas mentioned by Mr. Stewart are acquired; whether, as seems most likely, by a rapid and almost intuitive act of the understanding, or by some less intelligible process, which we call a law of our constitution, because we know not what else to call it. We agree with him in thinking that they cannot be traced to *consciousness*; and we think, too, that Mr. Locke was rather rash in affirming, that the understanding cannot frame one new simple idea. We do not, however, agree, that all the words mentioned by Mr. Stewart and Lord Shaftesbury express simple ideas. *Time* is not a simple notion, for it implies succession: so does *motion*: so does *personal identity*. *Order* is not a simple idea, for it supposes the arrangement of several things; so does *administration*: and the idea of *Deity* is one of the most complex in nature. But *existence* is a simple idea; and it is not easy to see how it can be acquired, except by a rapid act of the understanding immediately consequent upon perception.

Mr. Stewart appears to attach importance to the observations which we have above extracted; not on account of any anxiety he feels respecting the origin of our knowledge, but for a reason far better suited to his just and comprehensive understanding. That part of Mr. Locke's theory, which represents *consciousness* as the source of all

our knowledge, has been made the ground-work of some very pernicious opinions respecting morals. Dr. Hutcheson saw, that, according to the received system, if *right* and *wrong* express simple ideas, their origin must be referred not to reason, but to some appropriate power of perception. To this power he gave the name of the *moral sense*, little aware of the dangerous conclusions towards which he was advancing. Mr. Hume, more acute, and far more daring, immediately perceived, that if right and wrong are made known to us by sense, they stand in exactly the same relation to us as taste, colours, and other sensible qualities, of which it is difficult to affirm, as of truth and error, that they are fixed and immutable, but which seem to depend much upon the organs of the sentient being, and to *be*, really and essentially, such as they are perceived to be. True to this distinction, we find him continually representing morality as the object, not of *reason*, but of *taste*; and the inference is, that it shifts with the shifting fashions and opinions of men, being one thing at Athens, another at Rome, and a third in London.*

It is highly gratifying to see so distinguished a writer as Mr. Stewart engaged on the side of virtue, and employing his learning and sagacity to sap a system of licentious sentiment miscalling itself morals. Yet we do not think that his just criticism, upon that part of Locke's opinions which Mr. Hume adopted, was necessary for the dissolution of the moral (or rather, immoral) theory above mentioned. *Right* and *wrong* are evidently terms of reference, and have respect to some rule previously established. What that

* See the dialogue in the second volume of Mr. Hume's *Essays*, which immediately preceeds the history of natural religion. See also *Essays*, vol. i. note [F.]; and vol. ii. Appendix, concerning Moral Sentiment.

rule should be, is of no importance to the present argument; for surely it is abundantly plain, that so momentous a concern as the discovery of the true principles which are to govern the whole system of our lives, ought not to be abandoned to mere feeling; that it is, at the least, our duty to be secure, that the impulses of sentiment (supposing all that can be urged in favour of a moral sense to be true) are guaranteed, ratified, and established by the deliberate conclusions of the understanding; that reason is the highest principle of our nature, and ought to decide upon our highest interests.

After Locke comes Berkley; a man equally eminent for his genius and his benevolence; a zealous defender of the Christian truth, and at one period of his life a sort of missionary for its propagation.* The leading feature of his philosophy is pretty generally known, and has excited a great deal of ridicule among those who do not understand it, and a great deal of surprise among those who do. When Berkley told men that there is no external world, they stared, and thought him mad. When he assured them, that "if his principles were once admitted, atheism and scepticism would be utterly destroyed; many intricate points made plain; great difficulties solved; speculation referred to practice; and men reduced from paradoxes to common sense;"† they only stared the more, and thought him still more mad. But when they had heard him explain the meaning of his propositions, and state the reasonings on which they

* Berkley, during many years of his life, laboured zealously to effect the establishment of a college at Bermuda, for the purpose of converting the American Indians, which he proposed to superintend personally; and he went there himself for the purpose of forwarding the scheme; but it failed ultimately through the inactivity of others.

† Preface to the *Dialogues between Hylas and Philonous*.

were built, though they might still continue to stare and to reject his reasoning, all who comprehended him agreed that there were, at least, no symptoms of derangement. The truth is, Berkley's train of reasoning is so ingenious, and his eloquence so fascinating, and the arguments which he presses in support of his opinions so plausible, that it is difficult, for a moment, not to be subdued. Dr. Reid, his great antagonist, acknowledges that he, at one time, had embraced the whole of his theory. And Mr. Stewart, a no less zealous nor less powerful opponent, says (if we mistake not,) in another work, that a man can hardly be a philosopher who has not, at some period of his life, doubted of the existence of matter.

Mr. Stewart begins his essay on the *Idealism of Berkley*, with declaring that it is not his intention to enter at all into the argument with respect to the truth of this theory. To this resolution he has not very scrupulously adhered. The essay before us, contains some very acute and original observations, which the author thinks nearly, or quite, conclusive against the Bishop's opinion. We have not room to enter into a formal analysis of these objections, and shall content ourselves with expressing, as concisely and fairly as we can, the substance of Berkley's theory, and of what has been said in reply to it.

The argument against the existence of material things may be thus stated. The whole world around us is composed of visible and tangible objects;* that is, of things perceived by the mind through the medium of the senses; that is, of mental perceptions. Is there any thing more than this? If there be, let us know it. What is it like? If like these perceptions, it must be a perception also; for what can resemble an impression upon a sentient being, but some other impression on a sentient

* Tastes, sounds, and odours, are so manifestly impressions on the mind, that they are not worth noticing.

being? If it is like none of our perceptions, then it is plain we have not the slightest acquaintance with it. No man ever was able to give any other account of the material world, than that above given. It is then composed entirely of mental perceptions; and if the mind were destroyed, must not its perceptions perish with it? The experimental test to which the Berkleyians refer, is *dreaming*; when the mind (they say) perceives objects exactly similar to those which it perceives when awake, though nobody ever thought of ascribing to the former an independent existence.

The reply to this theory is as follows. What we know of the external world, is undoubtedly known through the medium of the senses; but it is not true that nothing can be known to us by the senses except our sensations; for the fact is, and the concurrent feelings of all men agree respecting it, that by some law of our nature unknown to us,* the impressions made upon the senses are accompanied with an instinctive knowledge of external things, and an indestructible belief of their existence independently of us. The experimental test to which Dr. Reid and Mr. Stewart principally refer, is the idea we have of *space*; which involves (they say) an irresistible conviction, not only that its existence is external, but that it is everlasting and necessary; so that, though there is no absurdity in supposing all material bodies to

* The following passage is extracted from the works of D'Alembert; it is translated by Mr. Stewart. "The truth is, that as no relation whatever can be discovered between a sensation in the mind, and the object by which it is occasioned, or at least to which we refer it, it does not appear possible to trace, by dint of reasoning, any practicable passage from the one to the other. Nothing but a species of *instinct* more sure in its operation than reason itself, could so forcibly transport us across the gulf by which mind seems to be separated from the material world."

be destroyed by the power of the Creator, the annihilation of space is inconceivable.

Such are the respective theories of Bishop Berkley and Dr. Reid.

It is proper however, to add, that neither the speculations of Berkley nor of Reid ought to be regarded as affecting the certainty of our knowledge. Our ideas are exactly the same, our senses and faculties remain unchanged, upon the supposition of either theory being true. Nor ought the question respecting the independent existence of a material world, if rightly stated, in any manner to influence our practical conduct; for a material world is nothing to us except as it is perceived or felt, and our perceptions and feelings are a plain matter of fact, which no speculations can alter. This leads us to notice a pretty general mistake respecting Berkley's opinions, for which Mr. Hume is principally responsible, and which Mr. Stewart, with equal justice and candour, endeavours to remove. We cannot explain it better than by his own words.

"It is well known, to all who have the slightest acquaintance with the history of philosophy, that, among the various topics on which the ancient sceptics exercised their ingenuity, the question concerning the existence of the material world was always a favourite subject of disputation. Some doubts on the same point occur even in the writings of philosophers whose general learning seems to have been to the opposite extreme of dogmatism. Plato himself has given them some countenance, by hinting it as a thing not quite impossible, that human life is a continued sleep, and that all our thoughts are only dreams. This scepticism proceeds on principles totally different from the doctrine of Berkley; who asserts, with the most dogmatical confidence, that the existence of matter is *impossible*, and that the very supposition of it is absurd." . . . "The existence of bodies out of a mind perceiving them (he tells us,) explicitly, is not only impossible, and a contradiction in terms; but were it possible, and even real, it were impossible we should ever know it."

"With respect to Mr. Hume, who is generally considered as an advocate for Berkley's system, the remarks which I have offered on the latter writer, must be understood

with great limitations. For although his fundamental principles lead necessarily to Berkley's conclusion, and although he has frequently drawn from them this conclusion himself, yet on other occasions he relapses into the language of doubt, and only speaks of the existence of a material world, as a thing of which we have not satisfactory evidence. The truth is, that whereas Berkley was sincerely and *bonâ fidè* an idealist, Hume's leading object in his metaphysical writings plainly was to inculcate an universal scepticism. In this respect, the real scope of his arguments has, I think, been misunderstood by most, if not all, of his opponents. It evidently was not, as they seem to have supposed, to exalt *reasoning* in preference to our instinctive principles of belief; but, by illustrating the contradictory conclusions to which our different faculties lead, to involve the whole subject in the same suspicious darkness. In other words, his aim was, not to *interrogate* nature with a view to the discovery of truth, but, by a cross examination of nature, to involve her in such contradictions as might set aside the whole of her evidence as good for nothing.

"With respect to Berkley, on the other hand, it appears from his writings, not only that he considered his scheme of idealism as resting on demonstrative proof, but as more agreeable to the common apprehensions of mankind, than the prevailing theories of philosophers, concerning the independent existence of the material world."*

Nothing can be more complete than this vindication of Berkley from the ordinary charge of scepticism. We hope, too, that those who have been accustomed to admire Mr. Hume's genius and acuteness, will learn to receive his opinions on moral and religious subjects with some hesitation, when they see what are the sentiments entertained of his metaphysical writings, by so high an authority as Mr. Stewart. We do not exact of every philosophical writer, that he should depreciate Mr. Hume; but we certainly think it indicates great manliness and integrity of understanding in Mr. Stewart, to have exposed with so much courage, and with so much truth, the pernicious aims of his celebrated countryman. We can forgive a Scotchman for admiring Mr. Hume: what then must

* Essay II. chap. i.

be our feelings towards one who can condemn him?

Mr. Stewart has vindicated Berkley in the above extract, with great success, against a misconception which has pretty generally prevailed; but we think he has himself given some countenance to another. He appears to consider the metaphysical opinions of that writer, as built upon Mr. Locke's theory of ideas, and consequently as standing or falling with it. Berkley, however, would, we are persuaded, have strenuously denied both the fact and the inference. He adopted the language then in use among metaphysicians, for the sake of reasoning with them; and was content to consider ideas as images, that he might shew, from the tenets avowed by Mr. Locke's scholars, that the conclusions of their master were erroneous. But the truth or inaccuracy of Berkley's opinions does not at all rest on the particular meaning affixed to the word idea; his arguments remaining precisely of the same value whether we retain that word, or substitute, as he frequently does, the words sensation, notion, or impression, in the room of it.

Besides the schools of Locke, Berkley, and Reid, there is one other, and only one, of British growth; the school of materialism; to which Mr. Stewart has devoted a separate essay. But before we give an account of this, it is necessary to stop for a moment at his third essay, respecting the philosophical systems which prevailed in France during the latter part of the eighteenth century.

"The account given by Locke," says Mr. Stewart, "of the origin of our ideas, which furnished the chief subject of one of the foregoing essays, has for many years past been adopted implicitly, and almost universally, as a fundamental and unquestionable truth, by the philosophers of France. It was early sanctioned in that country by the authority of Fontenelle, whose mind was

probably prepared for its reception by some similar discussions in the works of Gassendi. At a later period, it acquired much additional celebrity from the vague and exaggerated encomiums of Voltaire; and it has since been assumed, as the common basis of their respective conclusions, concerning the history of the human understanding, by Condillac, Turgot, Helvetius, Diderot, D'Alembert, Condorcet, Destruitt, Tracy, De Gerando, and many other writers of the highest reputation, at complete variance with each other in the general spirit of their philosophical systems.*

"But although all these ingenious men have laid hold eagerly of this common principle of reasoning, and have vied with each other in extolling Locke for the sagacity which he has displayed in unfolding it, hardly two of them can be named, who have understood it exactly in the same sense; and perhaps not one who has understood it precisely in the sense annexed to it by the author. What is still more remarkable, the praise of Locke has been loudest from those who seem to have taken the least pains to ascertain the import of his conclusions." pp. 101—103.

What Mr. Stewart considers, in the above extract, as a remarkable circumstance, admits, we believe, of an explanation sufficiently simple and satisfactory. The French philosophers, who, during the latter part of the eighteenth century, exerted themselves to enlighten their own countrymen and the world on the subject of religion, had some favourite topics of speculation. Among these, none appears to have been thought more generally agreeable, than the question of the *mortality* of the soul; or rather, of man, whatever materials compose him. Con-

* Tous les philosophes François de ce siècle ont fait gloire de se ranger au nombre des disciples de Locke, et d'admettre ses principes.—De Gerando de la Generation des Connoissances Humaines. p. 81.

dorcet informs us, that the great Voltaire, though he believed in a First Cause, notwithstanding the difficulties attending that doctrine, (could more than this be in reason expected from any man!) did not believe in any existence after death. Now the *sage* Locke (as they loved to call him) had discovered something that seemed to be very important in this respect. Helvetius's account of his theory is; "that every thing in man resolves ultimately into sensation, or the operation of feeling."* Condorcet says, "Locke proved by his analysis, that all our ideas are compounded of sensations;"† and Diderot, who professed a perfect allegiance to the same master, observes, "Every idea must necessarily, when brought to its state of ultimate decomposition, resolve itself into a sensible representation, or picture; and, hence," he adds, "an important rule in philosophy, that every expression which cannot find an external and a sensible object to which it can thus establish its affinity, is destitute of signification."‡ The manifest result, then, from Locke's discoveries, must be, that man is a mere bundle of perceptions; and who ever dreamed of attributing to perceptions more than a dependant and momentary existence?

To be sure, it cannot well be denied, that the great men above-mentioned are chargeable with a trifling oversight in their statement of this matter. The *sage* Locke (as our English readers may perhaps recollect,) in addition to what he says respecting ideas of sensation, speaks of another class, which he calls ideas of reflection, and which he represents us as acquiring by contemplating the operations of a certain living, sentient, active, and immaterial thing, called *mind*. This part of his work, the French philo-

sophers by some accident, omitted to notice. Perhaps they thought it unworthy of so great a man; perhaps it was a mere oversight; not much for a foreigner. Be that as it may, the fact is indisputable; and our readers may possibly think it tends to explain the remarkable circumstance mentioned by Mr Stewart, that, among the "ingenious" men whom he names, "the praise of Locke has been loudest from those who seem to have taken the least pains to ascertain the import of his conclusions."

Had the doctrine of the materialists been earlier established in this island, it is probable the writers above alluded to would have preferred it to the opinions of Mr. Locke; as it certainly falls in more naturally with the great moral and religious points which they laboured to establish. Of this school Dr. Hartley was the founder; and his principal disciples, whom, together with their master, Mr. Stewart happily terms "alchemists in the science of the mind," have been Dr. Priestly, Dr. Darwin, Mr. Belsham, and Mr. Horne Tooke.

Of the theories of these writers we would gladly give an account, having really every disposition to treat them handsomely; but after making some efforts to render a detailed exposition of their doctrines intelligible, we have been compelled to give up the undertaking as hopeless. The sum, however, of their creed appears to be, that the medullary substance of the brain is of such a nature, that objects striking upon it through the senses, excite therein little undulatory motions or vibrations, which of course communicate rapidly to the right and left: a prodigious number and variety of undulations follow; and so the whole of the brain being set a shaking, all sorts of ideas, simple and complex, including those which Locke calls ideas of reflection, and, as it should seem, all the faculties of the understanding also, are gradually shaken out.

The difficulties which attend this

* De l'Esprit, Disc. IV. Ap. Stewart.

† Outlines of Historic View, &c. English translation. p. 108. Ap. Stewart.

‡ Œuvres de Diderot. Tom. VI. Ap. Stewart.

theory are only two. First, that nobody ever yet knew any thing about these marvellous undulations of the brain, or is able even to prove their existence. Secondly, that all the undulations in the world can never produce an idea; a vibration having exactly as much connection with an intellectual phenomenon, as gravitation, cohesion, repulsion, or any thing else imaginable.

The history of the progress of materialism is curious. Hartley, who first introduced the theory of vibrations, saw plainly enough whither it led. But he was afraid of his own conclusions. After observing, that "his theory must be allowed to overturn all the arguments which are usually brought for the immateriality of the soul, from the subtlety of the internal senses, and of the rational faculty;" he acknowledges candidly his own conviction, that "matter and motion, however subtilly divided or reasoned upon, yield nothing but matter and motion still;" and therefore requests "that he may not be in any way interpreted, so as to oppose the immateriality of the soul."* Dr. Priestly, Hartley's great apostle, appears, like his master, to have been a little timid. At one period of his life, he was the advocate of what he calls "the immateriality of matter, or rather, the mutual penetration of matter;" a doctrine which he expounds in an inimitably original and unintelligible passage, which is extracted from his "History of Discoveries relating to Vision," by Mr. Stewart. At another period of his life, he inclined to the materiality of mind. But the only opinion, in which he uniformly persevered, was, that "man does not consist of two principles, so essentially different from one another as matter and spirit; but that the whole man is of some *uniform composition*."† At last came Dr. Darwin

(who never embarrassed himself with little difficulties,) and declared, in the very outset of his work, that "the word *idea*, which has various meanings in metaphysical writers, may be defined to be a contraction, or motion, or configuration, of the fibres which constitute the immediate organ of sense." So that, according to this writer, the idea which a man has of his father, is a contraction of one of his own fibres; and that which he possesses of the universe, is a configuration of another. In an *Addendum* to the *Zoonomia*, the same learned author compares "the universal prepossession, that ideas are immaterial beings, to the stories of ghosts and apparitions, which have so long amused the credulous, without any foundation in nature."

Mr. Horne Tooke's title to be considered as a materialist, is rather more questionable than that of Dr. Darwin, or any of his predecessors; but he is so loudly claimed by the followers of that sect, and his services are considered as so great, that it would be a sort of cruelty to attempt to rob them of an authority they prize so highly. His labours, in their cause, have been entirely philological; but they are not, on that account, valued the less by his metaphysical allies, and, seem to be considered as a beautiful instance of the lights which sister sciences may throw upon one common truth. The leading principle of Mr. Tooke's work is, that the true meaning of words is to be sought in their roots, and that men talk at random, or, as he expresses it, "gabble like things most brutish," when they use terms in any other than that which may be shewn to be their proper historic sense. Now it so happens (and from the nature of things it could not happen otherwise,) that the basis of a language is principally to be found in words expressing sensible objects; for these obviously were the first, the most necessary, and most intelligible ideas; and when, afterwards, it was requisite to speak

* Hartley's Observations, pp. 511, 512. Ap. Stewart.

† Preface to Disquisitions, p. 7. Ap. Stewart.

of any thing not subject to the observation of the senses, instead of a mere arbitrary sound, a metaphor was used; that is, something known was employed to explain something unknown, as the best approximation that could be made to it. Nothing can be more simple and natural than all this; but this matter of fact (though admitting of so easy an explanation) is considered by the materialists as a prodigious argument in favour of their theory. Language certainly carries us back, in the history of its etymology, to sensible objects; and it is thence inferred, quite "*de bonne foi*," and with all the tranquillity of a demonstrative truth, that every thing expressed by language must of course be a sensible object also. Mr. Tooke has not always taken the trouble to draw this conclusion; but it is pretty plainly intimated in his disquisitions, as well as evidently implied in the principle on which he reasons; and on one very important occasion it is distinctly expressed. Of the word *right*, he observes, that it may be shewn to mean nothing but what is *ordered*: and of the words expressing the *soul*, in the Latin and Greek languages, he proves that they mean only *wind* or *breath*: leaving, in both these instances, the corollary to his readers. But on the word *truth*, he has the following remarkable paragraphs. "*True*, as we now write it, or *trew*, as it was formerly written, means simply and merely, that which is *trowed*. And instead of being a rare commodity upon earth, except only in words, there is nothing but truth in the world.

"That every man, in his communication with others, should speak that which he *troweth*, is of so great importance to mankind, that it ought not to surprise us, if we find the most extravagant praises bestowed upon *truth*. But truth supposes mankind; for whom, and by whom alone, the word is formed, and to whom alone

Christ. Observ. No. 129.

it is applicable. If no man, no truth. There is, therefore, no such thing as eternal, immutable, everlasting truth; unless mankind, such as they be at present, be also eternal, immutable, and everlasting."*

We cannot enter upon a formal refutation of this puerile theory. Mr. Stewart has examined and sifted it with great ability in the chapters which he has devoted to the consideration of Mr. Tooke's philological speculations; and nothing can be more masterly than his attack, or more complete than his triumph. Two things surely are most obvious;—that there is such a thing as speaking metaphorically; and, that the sense which belonged to a word five hundred years ago, may not be the sense which belongs to it at present. If Mr. Tooke's theory is correct, when we say that a lion is a *humane* animal, we mean that he is a man; a private gentleman is an *idiot*; an *instant* is a standing thing; a *result* is a jumping thing; to *attend* to a person is to walk up to him; to *impress* ideas upon the mind is to squeeze them in, and to *express* them is to squeeze them out again; when two men *converse*, they turn round together; when Mr. Tooke *advanced* his theory, he overthrew it; when he *supported* it, he carried it on his shoulders; and when he *inculcated* it, he trod it under his feet.

After having so long detained our readers with our own comments, it would be unpardonable not to present them with the following just, striking, and very eloquent observations, from the pen of Mr. Stewart:

"The philological speculations to which the foregoing criticisms refer, have been prosecuted by various ingenious writers, who have not ventured (perhaps who have not meant) to draw from them any inferences in favour of materialism. But the obscure hints frequently thrown out, of the momentous conclusions to which Mr. Tooke's *discoveries* are to lead, and gratula-

* Diversions of Purley, ap. Stewart, 167.
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tions with which they were hailed by the author of *Zoonomia*, and by other physiologists of the same school, leave no doubt with respect to the ultimate purpose to which they have been supposed to be subservient. In some instances, these writers express themselves, as if they conceived the philosophy of the human mind to be inaccessible to all who have not been initiated in their cabalistical mysteries, and sneer at the easy credulity of those who imagine that the substantive *spirit* means any thing else than *breath*; or the adjective *right*, any thing essentially different from a line forming the shortest distance between two points. The language of those metaphysicians who have recommended an abstraction from things external as a necessary preparation for studying our intellectual frame, has been censured as bordering upon enthusiasm, and as calculated to inspire a childish wonder at a department of knowledge, which to the few who are let into the secret, presents nothing above the comprehension of the grammarian and the anatomist. For my own part, I have no scruple to avow, that the obvious tendency of these doctrines to degrade the nature and faculties of man in his own estimation, seems to me to afford, of itself, a very strong presumption against their truth. Cicero considered it as an objection of some weight to the soundness of an ethical system, that 'it savoured of nothing grand or generous,' (*nihil magnificum, nihil generosum sapit*): nor was the objection so trifling as it may at first appear; for how is it possible to believe that the conceptions of the multitude, concerning the duties of life, are elevated by ignorance, or prejudice, to a pitch which it is the business of reason and philosophy to

adjust to an humbler aim? From a feeling somewhat similar, I frankly acknowledge the partiality I entertain towards every theory relating to the human mind, which aspires to ennoble its rank in the creation. I am partial to it, because, in the more sublime views which it opens of the universe, I recognise one of the most infallible characteristics by which the conclusions of inductive science are distinguished from the presumptuous fictions of human folly.

"When I study the intellectual powers of man in the writings of Hartley, of Priestley, of Darwin, or of Tooke, I feel as if I were examining the sorry mechanism that gives motion to a puppet. If, for a moment, I am carried along by their theories of human knowledge and of human life, I seem to myself to be admitted behind the curtain of what I had once conceived to be a magnificent theatre; and while I survey the tinsel frippery of the wardrobe, and the paltry decorations of the scenery, am mortified to discover the trick which had cheated my eye at a distance. This surely is not the characteristic of truth or of nature, the beauties of which invite our closest inspection; deriving new lustre from those microscopical researches which deform the most finished productions of art. If, in our physical inquiries concerning the material world, every step that has been hitherto gained, has at once exalted our conceptions of its immensity, and of its order, can we reasonably suppose that the genuine philosophy of the mind is to disclose to us a spectacle less pleasing, or less elevating, than fancy or vanity had disposed us to anticipate?"—pp. 185, 186, 187.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

IN the press:—A Collection of curious and interesting Letters, translated from the Originals in the Bodleian Library, with illustrations;—A Reformed Communion Office for the Administration of the Lord's Supper, by the Rev Mr Anstis of Bridport;—The Travels of Professor Lichtenstein in Southern Africa, translated by Miss A. Plumptre;—and A volume of Sermons, by Dr. Watts, never before published, edited by Dr. Pye Smith

Preparing for publication:—A Second Volume of Mr. Ivimey's History of English Baptists;—A Metrical History of England,

by the Rev. T. B. Dibdiu;—First Part of Studies of History, being an abridged History of Greece, by the Rev. T. Morell;—A Guide to the Reading of the Holy Scriptures, translated from the Latin of Professor Franck, with a Life of the Author, by Mr. W. Jaques of Chelsea.

Dr. Thomas Clark, of Denmark Street, has represented an injection of a decoction of ipecacuanha as a certain cure for dysentery, and he cites so many proofs that it clearly deserves a fair trial in every case of this disease.

At the York assizes, a cause came on to recover of the defendant, the Hon. and Rev.

Mr. Cathcart, sundry penalties for non-residence. The jury found a verdict against him for 661*l.* 14*s.*

VACCINATION.

The following is the substance of the Report of the National Vaccine Establishment, which was laid on the table of the House of Commons at the close of the last session.

During the year 1811, the surgeons appointed by their authority to the nine stations in London, vaccinated 3,148 persons, and distributed 23,794 charges of vaccine lymph to the public. Since the commencement of this establishment, not a single instance of small pox, after vaccination, has occurred to any of their surgeons. In consequence of an order from the Admiralty, vaccination has been practised in the navy to a great extent; and though not universally adopted, the mortality from the small pox, among seamen, is already greatly diminished. In the army, the practice of vaccination has been long established, and its effects have been decidedly beneficial. A disorder formerly so fatal to the troops, is now considered as nearly extinguished in the army. Vaccination is almost everywhere gaining ground, throughout the British dominions; and it is found that the number of deaths from the small pox is uniformly decreasing, in proportion as vaccination becomes more general, and the inoculation of the small pox declines. The disappearance of the small pox from the island of Ceylon, was noticed in the Report of last year; and in consequence of vaccination, this disease has in no instance lately occurred in the island of Anglesey, in Newcastle-upon-Tyne, in the town of Petworth, or in the adjoining district. Previous to the discovery of vaccination, the average number of deaths by small pox, within the bills of mortality, was 2000 annually; whereas in the last year only 751 persons have died of that disease, although the increase of population within the last ten years has been 133,139. The reports from Dublin and from Scotland furnish evidence of the general and rapid increase of vaccination, and give the most satisfactory proofs of the success and efficacy of the practice.

In the cases which have come to the knowledge of the Board, the small pox after vaccination, with a very few exceptions, has been a mild disease; and out of the many hundred thousand persons vaccinated, not a single well-authenticated instance has been communicated of the occurrence of a fatal small pox after vaccination. The Report adverts to the mischiefs which are daily arising from the diffusion

of the fatal contagion of small pox in the community, in consequence of variolous inoculation, among the lower classes of the people, which constantly keeps up the contagion, and where it saves a single life, exposes numbers to a most dangerous disease. It is greatly to be wished that this evil could be checked, by such measures as Government in its wisdom might judge proper to frame, in order to prevent the spreading of the small pox, and thus keeping up a continual source of infection in the heart of the metropolis. The constant renewal of the contagion of small pox in this capital, is strikingly contrasted with the advantages enjoyed by several of the other capitals of Europe, in consequence of the universal adoption of vaccination by medical practitioners, seconded by the authority of government. The cities of Vienna and Milan, in which the mortality from small pox was formerly more considerable in proportion to their population than in London, have been for some time freed altogether from this destructive pest; the first for five, and the latter for eight years, according to the statement of Drs. De Carrio and Sacco; and in the city of Geneva, the small pox has been nearly extirpated. In Switzerland in general, but more particularly in Geneva, the extension of the blessings connected with vaccination, has in a great degree depended on the warm and active co-operation of the clergy, who were assiduous in recommending the practice to their parishioners from the pulpit, as well as promoting it by every other exertion in their power.

MENDICITY.

We have already informed our readers that the valuable labours of Matthew Martin, Esq. in inquiring into the state of mendicity in the metropolis, with a view to its suppression, were some time since resumed. He has opened an office for this purpose, under the sanction and at the expense of Government, situated at No. 23, Artillery Place, Brewer's Green, Westminster. At this office, and also at Mr Hatchard's, No. 190, Piccadilly, tickets may be had at the price of three pence each, one of which given to a beggar will ensure to him, when presented at the office, at least its value. The great advantage, however, arising from this plan, is not the small temporary relief thus afforded, but the opportunity that is gained of inquiring fully into the case of the beggar, with a view to ascertain its real nature, and to afford, if possible, permanent relief. For this last purpose there is a separate fund, raised by private subscription, and administered by a most respectable committee, by means of

which much severe distress has been alleviated or removed. This has been done in the case of parochial poor, by procuring the aid of their parishes; and in the case of the non-parochial poor, by means of tickets for hospitals, and other public charities, medical assistance, occasional articles of clothing, employment, and sometimes pecuniary donations. The proportion of parochial and non-parochial applicants appear to be, in five hundred, three hundred and twenty of the former, and one hundred and eighty of the latter. It is impossible for any one to walk through the streets of this metropolis without meeting many objects to whom he would be glad to administer relief, if he could ascertain that his bounty would not be mischievous rather than useful. How is he to distinguish those who are proper objects of charity? The present plan frees him from this difficulty. A beggar cannot be in great want who will not, for the value of the ticket, take the trouble of calling at the office, and submitting to an investigation of his case with a view to further relief. But when a ticket is given, care should be taken to explain to the beg-

gar the use which he is to make of it. The efficacy of this plan, in procuring relief to real objects of commiseration, must depend, however, on the extent of the subscription fund; and that, we are sorry to perceive, by a circular letter from Mr Martin, is very low. Benevolent persons are therefore invited to contribute to it. It must be obvious, to those who are in the habit of giving casual relief, how much more good a guinea, or ten guineas, thus applied would effect, than if it were distributed at random in the streets. We cannot conceive a more unexceptionable mode of charity than this, nor one which is more likely to yield a large amount of good in proportion to the sum employed. Subscriptions are received at Drummond's, Charing Cross; Morland's, 56, Pall Mall; Bosanquett's, 73, Lombard Street; Hatchard's, 190, Piccadilly; Mortlock's, 250, Oxford Street; and at the Mendicity Office, 23, Artillery Place, Brewer's Green, Westminster; at which place, or at his house in Poet's Corner, Old Palace Yard, Westminster, information or suggestions may be addressed to M. Martin, Esq.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon, dedicated to the Memory of the Right Hon. Spencer Perceval; by John Batchelor. 8vo. 1s.

The Obligations of Christians to attempt the Conversion of the Jews. 1s. 6d.

Devout Meditations from the Christian Oratory, by J. Bennett; with Memoirs of the Author, by S. Palmer. 12mo. 5s.

Prophecies of the Messiah, from the Beginning of Genesis to the end of the Psalms of David; by J. Robinson. 8vo. 12s.

Observations on a Future State, and on the Supreme Felicity. 1s. 6d.

Short Lectures for Sunday Schools; by a Lady. 1s.

A New Directory for Non-conformist Churches; containing free Remarks on their Mode of Public Worship, and a Plan for the Improvement of it. 8vo. 5s.

The Book of Job, literally translated from the Original Hebrew, and restored to its natural Arrangement: with Notes, critical and illustrative; by John Mason Good, F.R.S. 8vo. 16s.

Sermons, attributed to Samuel Johnson, LL.D. and left for publication by John Taylor, LL.D. late Prebendary of Westminster, &c. 9s.

Liturgy; or a full Development and Explanation of the Faith, Moral Doctrine, and

Sacred Rites of the Catholic Church; by the Rev. Peter Gandolphy. 5s. 6d.

The Case of the Heathen compared with that of those who enjoy the Blessings of the Gospel; by Joseph Holden Pott, A. M. Archdeacon of St. Albans. 2s. 6d.

The Thirty-nine Articles of the Church of England, confirmed by Texts of the Holy Scriptures. 1s. 6d.

A Report of the Proceedings of the Association in Birmingham, for promoting the Bible Society. 1s. 6d.

MISCELLANEOUS.

The Border Antiquities of England and Scotland delineated. Part I. 10s. 6d.; large paper, 16s.

Select Remains of the late E. White, of Chester; with Memoirs of his Life, by J. Fletcher, A. M.; and a Preface, by the W. B. Collyer, D. D. 5s. 6d. and 8s.

Memoirs of the late Rev. T. Lindsey, M. A. including a brief Analysis of his Works; by the Rev. W. Belsham. 8vo. 14s.

Life and Administration of Cardinal Wolsey; by I. Galt. 4to. 2l. 2s.; or royal 4to. 3l. 5s.

Memoirs of the Margravine of Bareith, Sister of Frederic the Great. Written by herself. 2 vols. 8vo. 1l. 1s.

Campbell's Lives of the Admirals; by

Henry Redhead Yorke, Esq. Vol. II. 12s. fine 18s.

Elements of Chemical Philosophy; by Sir H. Davy. Part I. Vol. I. 8vo. 18s.

Dialogues on the Microscope: by J. Joyce. 2 vols. 18mo. 7s. half bound.

Account of the Gold Coast of Africa, with a brief History of the African Company; by H. Meredith, 8vo. 9s.

Interesting Official Documents relating to the United Provinces of Venezuela. 8vo. 8s.

A Chronological Abridgment of the History of Great Britain. In four large octavo

volumes, with Genealogical and Political Tables; by Ant. Fr. Bertrand de Moleville. 4 vols. 8vo. 2l. 10s.

The Royal Pedigree of his Majesty George III. from Egbert, first sole Monarch of England: compiled by R. Wewitzer. 5s.

A Catalogue Raisonné of Ancient and Modern Books, for Sale at W. Gardener's, Pall Mall. Part II.

Speeches in Parliament of the Right Hon. William Windham, with some Account of his Life; by J. Amyot, Esq. 3 vols. 8vo. 1l. 16s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

IN our last number, we inserted some extracts from the Appendix to this Society's Eight Report, which had a reference to its foreign operations. We will now add such extracts, connected with its proceedings at home, as we think will gratify those readers of our work, who may not have access to the Report itself.

The Auxiliary Societies formed in the course of the preceding year, which have escaped our notice, and of which we have not already given some account, are the following:—

1. The Brechin Auxiliary Bible Society.

2. The North Buckinghamshire, of which the Marquis of Buckingham is president; and Lord Grenville; Earl Temple; Lord G. Grenville; Hon. E. Arundel; Rev. Sir G. Lee, Bart.; Sir J. Aubrey, Bart., M. P.; Sir J. Lovett, Bart.; Sir T. Sheppard, Bart.; W. Lowndes, Esq. M. P.; W. H. Hanmer, W. Praed, P. D. P. Duncombe, W. Pigott, M. D. Mansel, Esqrs.; and the Rev. R. Verney, H. Quarley, and H. Crowe; vice-presidents.

3. The Chelmsford and West Essex. Lord Braybrooke, president; and Lord Henniker, General Henniker; Sir H. P. St. John Mildmay, Sir R. Wigram, and Rev. Sir Adam Gordon, Barts.; Admiral Fortescue; A. Cricket, Esq. M. P.; W. Smith, Esq. M. P.; W. Heygate, Esq.; Rev. Drs. Disney, Jowett, and Clarke; Rev. B. Bridges; J. Corrigan, C. Tower, C. H. Kirbright, J. W. Hull, and R. Tindall, Esqs.; vice-presidents.

4. The Colchester and West Essex. Horatio Cock, Esq., president; Earl of Chatham; Admiral Harvey, M. P.; J. A. Hou-

blon, Esq., M. P.; R. Thornton, Esq., M. P.; R. H. Davis, Esq., M. P.; the Mayor of Colchester; Dr. Mackintosh; G. Round, P. Havens, J. Mills, jun., R. Tabor, J. Savill, and G. Savill, Esqs.; vice-presidents.

5. The Darlington. The Bishop of Durham, patron: Viscount Barnard, president; and W. Hutchingson, G. Alcan, J. Backhouse, and G. L. Hollingsworth, Esqs.; and the Rev. C. Plumtree; vice-presidents.

With this are connected two Branch Societies, of which the Rev. F. Blackburn, and J. B. S. Morrit, Esq. are presidents.

6. The Derby. Sir Robert Wilmot, Bart., president: J. Crompton, W. Evans, J. Belairs, and G. Smith, Esqs., treasurers.

7. The Dundee. The Provost of Dundee, president.

8. The Evesham. The Earl of Coventry, president; and Lord Northwick; Sir C. W. R. Boughton, Bart.; W. Manning, Esq., M. P.; and H. Howorth, Esq., M. P.; vice-presidents.

9. The Hitchin and Baldock. The Hon. Thomas Brand, M. P., president; and W. Hale, W. Hale, jun., E. H. D. Radcliffe, and W. Wilshire, Esqs.; vice-presidents.

10. The Leeds. John Hardy, Esq., Recorder of Leeds, president.

11. The Maidenhead. G. Vansittart, Esq. M. P. president; and Viscount Kirkwall; Lord Boston; Lord Riversdale; Right Hon. N. Vansittart, M. P.; Admiral Sir C. M. Pole, M. P.; Sir M. Ximenes; Sir W. Herne; Colonel Vansittart; Colonel Kearney; Rev. E. Dawkins, J. Sawyer, C. Hayes, C. Fuller, T. Wilson, B. Witts, J. Langton, C. S. Murray, and J. Mangles, Esqs.; vice-presidents.

12. The Great Marlow. Sir W. Clayton, Bart. president.

13. The Plymouth. Governor Crayke, president; Dr. Lockyer, vice-president; and G. Soltau, Esq., treasurer.

14. The Tewksbury. The Earl of Coventry, president: C. Codrington, Esq., M. P.; and C. H. Tracy, Esq., M. P. vice-presidents: and H. Fowke, Esq., treasurer.

15. The Ladies Auxiliary Bible Society at Dublin. Viscountess Lorton, patroness: Lady E. Littlehales; Countesses of Westmeath, Meath, and Leitrim; Viscountess Lifford; Ladies C. Crofton, M. Knox, L. Barry, H. Bernard, A. Bernard, C. Bernard, Castlecoote, and Molyneaux; Hon. Mrs. Hewitt; Mrs. Shaw; and Mrs. Brownlow; vice-patronesses.

The following extract from the second Report of the Neath Auxiliary Bible Society seems peculiarly deserving of attention.

"Since the last meeting, among the several communications received from the Parent Society, we notice with pleasure one which, we trust, has had already a salutary efficacy, that of recommending the appointment of sub-committees, to visit the poorer classes of society in their habitations, in order to ascertain and relieve their necessities, with respect to the Holy Scriptures; and the formation of Branch Societies, and Bible Associations, wherever it is practicable.

"Your committee, in considering these recommendations, felt animated by the spirit they tended to excite, and in consequence, nominated several sub-committees to prosecute their objects in the several districts of our sphere: some of these remain not yet fully reported to us, and still claim our attention; in other cases, the object has been either fully or in a degree attained. In one instance, we are informed, that the labouring people employed in shipping coal at Britton ferry, and a number in the neighbourhood of Baglan, willingly contribute their penny per week to repay the cost of a Bible or Testament: in another case, namely, in the vicinity of the numerous works at Neath Abbey, a Bible Association has been instituted on the plan suggested by the Parent Society, which we have reason to hope will not only enable us, on a future occasion, to state that the poor within its sphere, are supplied by the contributions of a penny per week made by the workmen, but will furnish its mite in aid of the Foreign objects of the Society. Other objects, besides the mere collection of the poor man's mite, and affording him a Bible or a Testament, we hope will be attained by the examinations making into the state of society by these sub-committees and associations.

"The absence, or the apparent absence, of all idea of accountableness, and the extreme depravity of the minds of some of our fellow-creatures, become known to their more enlightened neighbours, and the necessity there is to endeavour to inform the minds of the uninstructed by education, becomes more glaringly obvious, and must excite the Christian to activity. But not the depravity only of his fellow-creatures, does the Christian observer notice, he is cheered in his task by the discovery of facts of an opposite nature. One or two of this description it is gratifying to record, as they are communicated to us through one of the sub-committees. 'An old man (upwards of seventy-five years of age,) who is assisted to a maintenance by the parish, has, within the last fifteen months, learnt to read his Bible in his native (the Welsh) language, through the persevering efforts of a religiously disposed workman, who lodges in his cottage; and now rejoices in the privileges he enjoys, at this late period of his existence, considering it as one of the greatest blessings of his life. His wife (aged seventy-two years) is now learning her letters, in the hope of more fully partaking in the benefits arising from the perusal of the Scriptures for herself; and, on a late occasion, emphatically expressed her strong preference for a participation in this privilege, by holding out her hat with an air of enthusiasm, and exclaiming; Yes! I would rather that I could read than to have this hat full of gold.' One other instance, no less pleasing, there is of a near neighbour of theirs. 'A poor woman (near sixty years of age) has been taught to read her Bible within a few months (by a female lodger, the governess of a neighbouring charity-school) and she takes delight in the practice morning and evening.' In all these cases, the Bible Society may be considered to have been the means by which they have been furnished with the Holy Scriptures."

The next extract is taken from the Report of the Liverpool Society, and serves painfully to confirm all that has been stated, of the prevailing want of the Holy Scriptures in this country.

"The town itself, independently of every more distant good which our commercial situation may enable us to accomplish, presents a vast field for the benevolent exertions of this Society. It appears, from an examination of the books of the Society for Bettering the Condition of the Poor, that of 4386 families, whose circumstances have been investigated and reported by their visitors, only 1544 are possessed either of Bible

or Testament. No doubt there are many other families, which, in so large a population, the utmost activity and vigilance would be liable to overlook, equally destitute. Enough, therefore, yet remains to stimulate the zeal, and to exhaust the resources, of those who will be appointed to conduct the business of the Society; much of ignorance remains to be instructed; much of religious indifference to be roused into action; much of vice and licentiousness to be subdued; much of poverty and of affliction to be comforted. While we lament the darkness which still hangs over the minds of so many of our fellow-men, and intercepts every ray of inspired truth, we are yet animated by the hope, that the dawn of a brighter day, which gives the fair promise of a steadier light and a kindlier heat, has already appeared; and that the Sun of righteousness will shine forth, full orb'd, and in unclouded splendour, on the dimness of our moral hemisphere. This hope rests for its accomplishment on the universal diffusion of the Scriptures."

In the second Report of the Bristol Society, are inserted two letters, from which extracts are given in the Appendix. One of these letters is from the Rev. P. M. Procter of Newland, Forest of Dean, Gloucestershire, and is addressed to the Secretaries of the Society.

"I did not expect," he says, "to have had occasion to address you again so soon; but immediately on the arrival of your valuable present of Bibles and Testaments, I was surrounded by so many earnest applicants, that in six days all the Bibles were disposed of. The price put upon them, appeared to enhance their value; and so anxious were the poor to have them, that many borrowed the money through fear of losing the opportunity—'Thank God! I have at last got a Bible,' was their heartfelt exclamation. They considered it a blessing and a treasure."

"The effects already excited by the circulation of the Scriptures among us, have been very conspicuous. I have unexpectedly found several individuals with their Bibles before them. A comparatively very full attendance at public worship appears to have been already produced by the powerful word of God;* and an accession of

eighteen communicants, shews an interest and emulation to partake of that happiness which a conformity with the precepts of Christ alone can inspire and secure. During my regular inquiries into the use made of the Bibles, various interest in the subject has been of course disclosed; but I find that a favourable idea may be formed of it. Many instances of a daily perusal have appeared, and some zealously use their newly acquired treasure.—Scarcely a solitary instance of abuse has been discovered, and a very great proportion of the books are well covered. A numerous body of poor individuals are daily gaining an increasing knowledge of the word of life, and many are the blessings and thanksgivings which ensue. The joy testified by some for the opportunity of becoming acquainted with God's word is very great."

The other letter, in requesting a further supply of Bibles and Testaments for the soldiery, states:

"Last Friday we gave away a few Testaments furnished by a friend. Several soldiers went away disappointed, who had applied the Friday before, as our stock was soon exhausted. A pious soldier told me, I should be surprised to see the change which has taken place among his comrades, as twenty may be found at one time, while on guard, employed in reading their Bibles." He added, "You cannot conceive the good that is doing among us."

The information contained in the following two letters is important. The first is from the Rev. John Owen, Chaplain-general, to the Right Hon. N. Vansittart.

"The sick of Lord Wellington's army are sent to Lisbon. Provision of the Scriptures, &c. has been made by government for the English troops in the hospitals there; but the German Legion, who are in great force in Portugal, and have many sick in the same hospitals with the English soldiers, are wholly destitute of the Scriptures. If, therefore, the Bible Society should see fit to consign some testaments in the German tongue to the Rev. James Allott, Chaplain to the Forces, at the General Hospital, Lisbon, I can be answerable for the zeal and attention of that gentleman in applying and preserving the books committed to his charge."

The second is from the Rev. Dr. Dakins, the Chaplain-general's Assistant, to the Secretaries of the Bible Society.

* In this natural effect of the increased distribution of the Scriptures, we may see the cause of the increased circulation of the Prayer-book which appears to have taken place. Persons who are led to church, natu-

rally desire to have the book containing the services of the church.

"I have received from the Depository of the British and Foreign Bible Society, for the use of the troops confined by sickness and convalescent, at Royal York Hospital, Chelsea, 50 French, 20 Dutch, and 100 German Testaments; and I beg leave to return my grateful thanks to the Society for this supply, so valuable and so important. I will put them into the hands of the German Legion, and other foreigners serving his Majesty, myself; and I will add a few words of advice and exhortation at the same time. The good that is done by thus circulating the Scriptures is incalculable. Government has supplied the Barracks and other Hospitals with Common Prayers, English Testaments, and Bibles; and a selection of Religious Tracts, from the list published by the Society for promoting Christian Knowledge, has been made, and sanctioned by the Archbishops and the Bishop of London, and circulated with the Bibles. And it affords me the most heartfelt satisfaction to be enabled to say, that the poor sick soldiers receive the books with expressions of thankfulness and gratitude; and, instead of idling their time away in unseemly, or spending it in wicked, conversation, they are frequently seen forming small parties, and reading the Bible and the religious tracts to each other.

"I have taken the liberty to enclose two Pound notes as my mite towards your excellent and truly Christian design, and I hope you will permit me to insert my name as subscribing one Guinea annually."

The following letters have reference to the prisoners of war in this country, and with these we shall close our extracts.

Translation of a Letter from Mons. ———
to the Agent for Prisoners at Norman Cross.

"The sacred books, which have been delivered to the prisoners, are, for the most part preserved and respected, as they deserve to be. Messrs —, —, —, &c. to whom the Bibles were given, have told me, that they derive the greatest consolation from them; and they offer their thanks to those pious and charitable persons who have taken a pleasure in imparting to them the Word of God, in a situation in which the soul has so much need of comfort. Thus, Sir the effect produced by these books is such as all Christian souls could desire."

From a Correspondent, near Chatham.

"As the British and Foreign Bible Society have honoured me with the charge of a considerable number of Bibles and Testaments, for distribution among the prisoners

of war at this depot, I deem it my duty to give some account of the manner in which they have been distributed.

"For many months past, numbers of the prisoners have manifested a great desire to read the Scriptures. As soon as I found this to be the case, in order to supply them as far as possible, and at the same time to prevent the books being too cheap, I procured one or two respectable officers on board of each ship, and committed to their care a few Bibles and Testaments, to lend out every day in the manner of circulating libraries. This plan has hitherto answered well, for we often see small parties collected together in different parts of the ship, and one engaged in reading to the rest. But in proportion as the Bible is known, the desire to read it becomes more general; hence, in addition to the circulating libraries, when I find a person who expresses a strong desire to possess a Bible or Testament of his own, to take home with him to his native country, I give him one."

"I would here beg leave to observe, that I do not fail to embrace the opportunity of cartels going to France with invalids; when such an opportunity offers, I give to each invalid a Bible or a Testament. With respect to the fruits which appear at present, in addition to those I mentioned in a former letter, the sacred Scriptures are read with much apparent attention, and I doubt not with much real benefit. A few days ago I visited the general hospital ship, and was much pleased to see some of the poor dying captives reading the Bible as they lay in their beds. I have letters in my possession, both in French and German, expressive of the high sense of gratitude which many of those feel to whom the bounty of the British and Foreign Bible Society has extended."

BAPTIST MISSION IN INDIA.

It is with very deep concern that we communicate to our readers the particulars of a calamity which has befallen the printing establishment attached to this mission. The account is extracted from a letter from Dr. Joshua Marshman, of Serampore, to Dr. Ryland of Bristol, dated March 12, received September 9th, 1812.

"I closed a letter to you on the 10th, but now write anew. Another leaf of the ways of Providence has been since unfolded, which will fill you both with sorrow and gratitude, and call for the exercise of faith in Him whose word, firm as the pillars of heaven, has declared, 'All things shall work together for the good of them that love God.'

"Last night, about six, I was sitting in my study, musing over the dealings of God,

who had that day week taken my infant son; and, what afflicted me far more, three weeks before, dear brother Ward's second daughter, about six years old, in a putrid sore throat. While reflecting on these providences, some one exclaimed, 'The printing-office is on fire!' I ran instantly thither, and beheld, at the lower end of the office, which is a room 200 feet long, a stage containing 700 reams of English paper, sent out to print the Tamul and Cingalese New Testament, enveloped in flames. Every door and window but one was fastened by a large flat bar of iron which went across it, and was secured by a bolt in the inside. In five minutes, the room was so filled with smoke that a candle would not live. Finding it impossible to open the windows, or for any one to go in without danger of instant death, we fastened that door again, in the hope of smothering the flame, and, ascending the roof, pierced it over the fire; and by incessantly pouring down water, so kept it under for three hours, that nothing but that paper appeared to have kindled, and there the flame was greatly abated. The alarm which we gave brought all the Europeans around us to our assistance, besides our native servants, so that we had all the assistance we could desire. While, however, the flames were got under there, I looked in, and suddenly saw a flame spread about twenty feet higher up. The smoke and steam increased so as to render it death to get three feet within the wall. In a few minutes the flames spread in every direction, and took away all hope of saving any thing from thence, and filled us with terror for Mrs. Marshman's school, about thirty feet to the north-west; a bed-room for the boys, about sixteen feet full north, which communicated with brother Carey's; and the hall, library, and museum, within twelve feet of it to the north east. The wind, however, fell, and it burned as straight upward as a fire in a hearth, and communicated to nothing beside. It remained burning six hours, and consumed the beams, five feet in circumference, the roof, the windows, and every thing but the walls. Happily no lives were lost, nor a bone broken. The loss we cannot at present estimate. It has consumed all but the six presses, which we rejoiced were saved, being in a side room. Two thousand reams of English paper are consumed, worth at least 5000*l*. Founts of types in fourteen languages, besides English: namely,—Nagree (two founts large and small,) Bengalee (two founts,) Orissa, Mahratta, Seek, Burman, Telinga, Tamul, Cingalese, Chinese, Persian, Arabic, Hebrew, and Greek, were

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burnt; besides founts of English for carrying on ten works, which we have now in the press; and the cases, stones, brass rules, iron chases, correspondent with all these. We have not types left for the circular letter, not even to print a statement of the loss. The editions of the New Testament, which are stopped, are nine: viz. the Hindostanee, Persian, and Tamul, printing under the patronage of the Auxiliary Bible Society, and the Hindee (second edition,) Telinga, Seek, Burman, Sungskrit (second edition,) and Chinese. The editions of the Old Testament are five: the Sungskrit, Bengalee (second edition,) Orissa, Mahratta, and Hindee. Among the English works suspended till we get types from you are, the Sungskrit Grammar (second edition,) Brother Ward's work on the Manners of the Hindoos (second edition,) Confucius (second edition,) the Dissertation on the Chinese (second edition,) enlarged to more than two hundred pages; Bengalee Dictionary, and a Telinga Grammar, both by Brother Carey. The loss cannot be less than twelve thousand pounds sterling, and all our labours are at once stopped.

"Yet amidst all, mercy evidently shines. I trembled for dear Brother Ward (as our sisters did for us both,) lest the roof should have fallen in with him, or lest he should have entered too far, and at once extinguish the spark of life. But we were all preserved, blessed be God. The flames touched nothing besides; they might have consumed every thing. The presses are preserved, and happily the matrices of all the founts of types were deposited in another place; had they been burnt, it must have been years before they could have been replaced. We can now, however, begin casting types to-morrow, if we can find money; country paper can be substituted for English; and thus two or three months will put the versions of the Scriptures in motion again. But for English we shall be distressed till you send us a supply; we know not even how to send you a circular letter. I am writing this at Calcutta, to go by the packet this evening, whither I am come to inform Brother Carey, and therefore cannot tell you what types, nor how many. They must, however, be of all the sizes from the text of Confucius to the Minion in the circular letter; also Italian, and every printing utensil accompanying. Perhaps some friend in London, in the printing line, can tell what goes to complete a printing-office with English types. You must also send a fount of Greek and Hebrew. I am distressed to think where you will find money; but send, if you incur a debt; the silver and the gold

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are the Lord's. The Christian sympathy of our friends almost overwhelms me. Mr. Browne was confined by illness, but Mr. Bird, his son-in-law, exerted himself for us in the most strenuous manner. I fear it affects Mr. Browne's mind even more than mine own; he sent off an express at midnight to acquaint Mr. Harrington, who is deeply affected. Poor Mr. Thomason wept like a child to-day on hearing of it. He begs us to make out a minute statement of our loss, and he says he will use all his interest on our behalf; we shall write again to-morrow. How it arose we know not. Brother Ward and others think it must have been done by design, and that some idolater among our servants, turning pale with envy at the sight of the Bible printing in so many languages, contrived this mode of stopping the work. This, however, is mere conjecture. Be strong in the Lord, my dear brother: he will never forsake the work of his own hands."

"P. S. One thing will enable us to go to work the sooner: the keys of a building larger than the printing-office, which we had let for years as a ware-house, were given up to us on Saturday last. Thus we have a place to resume our labours the moment types are cast."

SOUTHWARK AUXILIARY BIBLE SOCIETY.

We have to apologize for the delay which has occurred in giving an account of the formation of an Auxiliary Bible Society for Southwark and its vicinity. A meeting was held for this purpose at the Horns Tavern, Kennington, on the 3d of June last, which was most numerously and respectably attended. The Earl of Rothes filled the chair, and was also chosen president of the institution. The vice-presidents are, Earl Spencer; Sir J. Frederick, Bart.; Sir T. Turton, Bart. M. P.; Sir T. Sutton, Bart.; S. Thornton, Esq. M. P.; H. Thornton, Esq. M. P.; R. Barclay, T. S. Benson, J. Curling, T. Gaitskell, W. H. Hoare, J. Newsome, and R. Slade, Esqrs.: the Treasurer, B. Shaw, Esq.; and the Secretaries, the Rev. W. Mann and G. Clayton, and C. S. Dudley, Esq.

A letter was read from Earl Spencer, expressing his regret at not being able to attend in person on an occasion in which he so entirely concurred; and assuring the meeting, that "I shall be very ready, as vice-president of the proposed Society, to give your lordship and the rest of its members the best assistance in my power, in furtherance of an object so truly congenial to the genuine principles of Christianity, and likely to prove so highly beneficial to the best interests of all classes of society.

"I beg likewise, that your lordship will be so good as to put my name down as a subscriber to the fund, which, I conclude, will be raised for this purpose, to the amount of 50l. as a donation, and 5l. as annual subscription."

The speakers on the occasion were, the Rev. C. F. Steinkopff, Rev. J. Hughes, S. Thornton, Esq. M. P., H. Thornton, Esq. M. P., Sir T. Sutton, Bart., Sir T. Turton, Bart. M. P., Earl Rothes, Rev. R. Hill, Rev. J. Townsend, Sir J. Frederick, Bart., Mr. E. Quin, Rev. W. Abdy, B. Shaw, Esq., Rev. W. Mann, Rev. G. Clayton, Rev. J. Owen, Professor Dealtry, and Rev. J. Humphreys.

The business of the day commenced with a Report from the Provincial Committee, which contained some interesting facts. We extract the following:

"When the idea of establishing an Auxiliary Bible Society in Southwark was suggested, its local necessity became the object of immediate inquiry, and a few individuals associated in order to ascertain this necessity: the result has painfully justified their anticipations, and a brief statement will exhibit the melancholy fact of a most deplorable want of the holy Scriptures.

"In so populous a district, the inquiry was necessarily partial; but having been indiscriminately made, the result is submitted as a fair criterion, by which to form an estimate of the deficiency in the Borough of Southwark, and its vicinity.

"In 925 families, comprising 4508 individuals, 2745 can read, and only 395 have Bibles or Testaments. Of the 530 families who are thus destitute of the holy Scriptures, more than 400 expressed a strong desire to possess them, many of whom professed a willingness to pay for them, so far as their very limited means would admit; 14 of those families have never seen a Bible; and about 60 are Roman Catholics, a large proportion of whom appear extremely desirous of copies.

"Of those who are supplied, several expressed a wish to be allowed to purchase a few Bibles and Testaments, at the reduced prices, for neighbours still poorer than themselves; and it was observed with pleasure, that they appeared sensible of the treasure they themselves possessed.

"The extreme poverty of a numerous class in this extensive district, rendered additionally severe by the peculiar pressure of the times, precludes the expectation of payment for many copies which, it is ascertained, would be thankfully received.

"In visiting the abodes of wretchedness, and in exploring the obscure lanes and alleys

of Southwark, however melancholy the scenes of poverty and distress which presented themselves, a high degree of satisfaction was experienced, in witnessing many instances of grateful and interesting sensibility, and in finding the inquiry treated with becoming respect."

If the utility of Auxiliary Bible Societies wanted any additional confirmation, it ought to be found in the fact, that in the whole borough of Southwark, and its immediate vicinity, comprising a population of nearly 150,000, only 39 subscribers to the British and Foreign Bible Society were to be found previous to this day's meeting, the aggregate of whose subscriptions was only 81l. 18s.

The benefit arising from such societies was farther illustrated by Mr. H. Thornton.

"In the course of the last summer," he observed, "I happened to see a great number of the inhabitants of Southwark in their own houses, and my observation confirms the statement already made to you of the want of Bibles and Testaments amongst the poor of that district. There seemed to be a considerable degree of religious feeling, as well as morality and good order, in many of the lower classes. It is to the cultivation of a sober, quiet, domestic, and religious spirit, that we must look for our security against outrages. The charitable visits lately made with a view of ascertaining the religious state of the lower orders, serve to connect them with their superiors, and to produce a feeling of mutual regard and general philanthropy. The gift of Bibles serves also to pre-dispose them to public worship, and to the religious instructors who are set over them. There is another advantage in the formation of this institution, which I must not forget to touch upon. By our appearance here this day, we profess our own belief in that Book which we intend to circulate. Religion thus becomes accredited and exalted, and we give a kind of bond for our own good behaviour; for the love of consistency will suggest to us, that we should not violate in our own persons the precepts which we recommend to others."

We cannot deny ourselves or our readers the pleasure of inserting another short extract from this gentleman's speech. After stating that the Parent Bible Society began in zeal for the propagation of the Gospel not only at home but abroad, he adds: "And let it here be considered, my lord, from what evils we hope to deliver the heathen nations, as well as what good we aim to impart to them: we endeavour to deliver them from a religion, the very exercise of which consists in the most cruel and abominable rites; from a religion which contributes to immo-

rality instead of restraining it; from austerities which serve only to torment the body; from ignorance the most degrading; and from a condition in every respect the most melancholy and base:—and in the place of this, what, I say, do we communicate? We give them a knowledge of the pardon of sin through faith in a Redeemer; we reveal to them a life to come; we instruct them in the nature of true virtue and goodness; we inculcate that self-denial which issues only in the increase of their enjoyment; we substitute true goodness and virtue in the place of those unavailing austerities to which they had been addicted."

We should far exceed our limits, were we to extract all in these speeches which deserves to be rescued from oblivion. The substance indeed of a great part of the able speech of Professor Dealtry, which was directed to recommend the formation of Bible Associations among the lower classes, has already appeared in our number for July, p. 464.

We wish the following sentiments, delivered by Mr. Owen, in the course of his eloquent speech, could be firmly impressed on the mind of every man who is induced to connect his name with that of the Bible Society.

"The institution, my lord, to which we are severally allied, is emphatically called the BIBLE Society. The Bible, which it is the object of that institution to distribute, is a sacred—the most sacred, book: and a voluntary engagement to promote its distribution partakes, in some measure, of its sanctity and importance. A connection with the Bible Society, therefore, brings us within the precincts of holy ground; and establishes a relation between us and all who in every age have been concerned in the dispensation of the Scriptures. By engaging to co-operate with this institution, we connect ourselves with the goodly fellowship of the Prophets, and the glorious company of the Apostles, through whom the Scriptures were given by inspiration of God:—we connect ourselves with the noble army of Saints, of Confessors, and Reformers, who have propagated those Sacred Records by painful exertions, and, in not a few instances, at the price of their blood:—we connect ourselves with those Angels who ministered at the publication of the Law and the Gospel, and who continue their ministering services to those who shall be heirs of salvation:—we connect ourselves with God, the Father of Lights, by whose influence the Scriptures were produced, under whose direction they have been dispersed, and agreeably to whose ordinance they shall be sent into all the world, and be preached to every creature. A connection so sacred and so vast, makes

a forcible appeal to our consciences, and lays us under obligations, not easily evaded, to a proportional degree of piety and virtue."

WILTS AUXILIARY BIBLE SOCIETY.

A numerous and most respectable meeting of the inhabitants of this county was held in the town-hall, at Devizes, on Wednesday, the 19th of August last, for the purpose of forming an Auxiliary Bible Society, Thomas Grimston Estcourt, Esq. M. P. in the chair. The expectations excited by the interest which this gentleman had taken in all the measures preparatory to the general meeting, were fully realised, when, by the avowal of his own sentiments, in a dignified and eloquent address, he opened the business of the day. The Rev. Mr. Owen and the Rev. Mr. Hughes, who had been invited to attend, having addressed the meeting with their usual eloquence and effect, the resolutions for forming the society were moved by the Rev. T. A. Methuen, and unanimously adopted. The Right Rev. the Lord Bishop of the diocese was announced to have accepted the office of president to this society. The vice-presidents are:—The Marquis of Lansdown; Viscount Boringbroke; Lord Buce; Sir Eyre Coote, K. B.; Sir John Methuen Poore, Bart; Richard Long, Esq. M. P.; Thomas Grimston Estcourt, Esq. M. P.; and Joshua Smith, Esq. M. P.:—the treasurers, Mr. Salmon and Mr. Hughes; and the secretaries, Rev. T. A. Methuen and Rev. R. Elliott.

The proceedings of the day afforded a display of the most pleasing unanimity, and of feeling which only the object of such a meeting could inspire. Clergy and laity, churchmen and dissenters, male and female, all seemed fervently to unite in the benevolent wish, that every poor family in the county might be furnished with a Bible; and that this might, in process of time, be the happy case of every family in the world. A considerable sum was immediately subscribed. A poor labouring girl was found to have contributed a guinea.

For the furtherance of this great object, the inhabitants of Westbury (in this county) most liberally furnished this society with a donation of 94/ 16s. 6d. and with an annual subscription of 63/ 8s. The Westbury Society is now become a branch of that established for the county. A Branch Society has also been formed at Warminster, in this county, which has been most liberally supported.

SUPPLY OF BIBLES AND PRAYER-BOOKS TO THE NAVY.

We insert, with pleasure, the following

paragraph, which we have reason to believe is authentic.

"A distribution of books of devotion is to take place in the Navy, in the following proportions, viz. one copy of the New Testament, two Common Prayer-books, and two Psalters, for a mess of eight men; and one Bible to every two messes."

YEARLY MEETING OF THE QUAKERS.

We have been favoured with a copy of the letter, addressed by the Yearly Meeting, to their brethren throughout the world; from which we extract a few passages.

"Seeing the infinite value of love, that indispensable qualification of a true disciple, we are desirous of pressing it on every individual, to examine impartially, how far he feels it to flourish in his own mind, and to influence all his actions, thus inducing others to follow him, as he is endeavouring to follow Christ. And we believe that nothing will be so favourable to the preservation of this holy disposition as humility of heart, a temper in which we constantly see ourselves unworthy of the least of the Lord's mercies, and dependent only on his compassion for our final acceptance. Seeing also, that no awakened mind can be without a view to a better and an enduring state, and that no one knows how soon he may be called to put off mutability; let us bear in perpetual recollection, that in the state to which we aspire, there is nothing but eternal love, joy, and adoration, in the presence of Him through whose love we were first awakened."

"Before we quit the subject of Christian love, let us remind you that no limit of name can bound its influence. In this season of almost unprecedented pressure on some of the poorer classes of our countrymen, we deem it particularly desirable, that our dear friends every where should not be backward in examining into their distresses; but liberal in contributing a due proportion of relief. Many are allowed to have temporal possessions sufficient to do this with comparative ease. Let these, therefore, remember that they are but stewards, and let them seek to be good and faithful stewards. And it is probable that others, not equally abounding in the good things of this life, may find that, in using moderation in their own expenditure, they may have wherewith to supply the wants of others, and to make the heart of the poor man sing for joy. O, the blessing of clothing the naked and feeding the hungry! Who would not desire to be entitled to a share in it!

"Moderation in personal and domestic

expense, every way becomes the followers of a lowly-hearted Saviour. We are therefore engaged to press it upon our young friends just setting out in life, to beware of needless expense in the furniture of their houses, and in their general domestic habits. Even those who think their property may entitle them to abundance or to elegance, by indulging in costly habits are setting but an ill example to those of more contracted means; and as we are but too apt to copy that which coincides with our natural disposition, our want of circum-

spection may prove an incitement to extravagance in others, and prompt them to use exertions for supporting an appearance which may divert them from the true business of life—the daily study to be approved in the sight of God.”

We subjoin one passage more.

“Although the infamous traffic in slaves has been abolished by law, we desire friends not to forget that slavery still exists within the British empire, and to suffer their sympathy still to flow towards its oppressed victims.”

VIEW OF PUBLIC AFFAIRS.

SPAIN.

IN our last number we traced Lord Wellington's progress to the 4th of August, when his head-quarters were at Cuellar. His lordship having ascertained, that the army of Marmont (who it seems is not dead, as was reported), which had retired on Burgos, would not be in a condition to take the field again for some time, determined on advancing to Madrid. He moved from Cuellar on the 6th of August, reached Segovia on the 7th, and St. Ildefonso on the 8th. In passing through the mountains, no opposition was experienced; near Magalhonda on the 11th a large body of French cavalry was driven off, but afterwards returned. The Portuguese cavalry were ordered to attack them; but as they advanced, they appear to have been seized with a panic, and turned back before they reached the enemy. Their flight was arrested by a body of German cavalry, who likewise stopped the farther progress of the enemy, though with some loss to themselves; and some more of our troops appearing in sight, the French cavalry finally withdrew. On the 12th, the army moved forward and entered Madrid. Joseph Bonaparte retired with his army towards Toledo, leaving a garrison in the Retiro. On the evening of the 13th, the Retiro was completely invested, and preparations were made for an attack on the succeeding morning, when the governor offered to capitulate. The garrison, to the number of 2,500, surrendered as prisoners of war, and were allowed its honours and their baggage. The stores found in the place were immense; 189 pieces of brass ordnance in excellent condition, 900 barrels of powder, 20,000 stands of arms, the eagles of two regiments, and very large ma-

gazines of clothing, provisions, and ammunition. Lord Wellington says, it is impossible to describe the joy manifested by the inhabitants of Madrid on the arrival of his army. Our loss, in all these operations, did not exceed sixty killed, and about one hundred wounded. On the 18th, Lord Wellington was still at Madrid. Joseph's army had at that date abandoned Toledo, which was taken possession of by a party of Guerrillas, and was on its march apparently to Valencia. In the mean time, General Maitland, with the army from Sicily and Minorca, had effected his landing at Alicante, and was in communication with Lord Wellington.

The event which stands next in point of importance to the capture of Madrid, is the raising of the siege of Cadiz, which took place on the night of the 24th, and the morning of the 25th of August. The enemy left behind a very numerous artillery, and a large quantity of stores and powder most of which, however, was rendered useless; and he appears to have retreated with very great precipitation. Col. Skerrett, with a body of troops, both British and Spanish, had previously landed at Huelva, with the view of distracting the attention of Marshal Soult, and he has since taken possession of Seville. Soult's motions, and those of General Drouet, are closely watched by General Hill, who had advanced northward of the Sierra Morena.

Astorga, Bilbao, Tordesillas, and Guadalupe, have fallen into the hands of the Spaniards. It appears, however, that the Spanish army of Murcia, commanded by General O'Donnell, had sustained a severe defeat on the 21st of July, from a body of French troops inferior in number. The Cor-

tez had determined on bringing this General to trial.

The French appear to be making great efforts to retrieve their losses in Spain. Massena is said to have marched across the Pyrennees with 10,000 men, to reinforce Marmont's shattered army, and to resume the chief command; and a part of this army has already been making advances as far as Valladolid. The troops employed in the siege of Cadiz will make a large addition to the forces under Soult and Drouet; Joseph's corps will probably connect itself with Suchet, and the garrisons in every part of Spain will be drained to swell the numbers of these different armies. We have, however, a strong confidence, that, with the blessing of Providence continued to our arms, we shall yet succeed in defeating this formidable combination of hostile means; though perhaps, after all, the question, whether Spain will be finally freed from the yoke of Bonaparte, may turn as much on the result of the campaign in the plains of Muscovy, as on that in the Peninsula.

WAR IN THE NORTH.

Since our last number went to press the series of French Bulletins from the 13th to the 17th, inclusive, have been received in this country. The first of these announces the capture of Smolensk, after a long and sanguinary contest, in which each side, with the customary proneness to exaggeration, affects to have obtained great advantages over the other. The loss of men was probably equal, the ground having been well-contested, and the Russians retiring without disorder. The fruits of victory, however, were, without doubt, reaped by the French. They entered as conquerors into Smolensk, but not till the magazines, and indeed a great part of the town, had been destroyed. On the day after the evacuation of Smolensk, Bonaparte made a great effort to turn one of the wings of the Russian army, as it was retiring. His purpose, however, was frustrated, and a severe contest ensued, in which it is evident, from Bonaparte's own bulletin, that no material advantage was obtained by him. The Russians retired unbroken and without losing a gun. The French general, Gudin, who commanded, was killed, and the bulletin admits a loss of 2200 men in killed and wounded. A loss of about 4000 had been admitted in the battle of Smolensk. The Russians in their account make the French loss amount to 20,000 men. After this affair, down to the September, when the 17th bulletin is

dated at Ghjat, about half way between Smolensk and Moscow, no battle of any moment had taken place. The Russians continued their retreat to Moscow, destroying the magazines in their way; the French advancing in pursuit. The Russians are said to be preparing for a vigorous stand at Moscow. Should any reverse overtake Bonaparte at this point, he will be placed in very perilous circumstances indeed: winter will have commenced, with an immense extent of hostile territory in his rear.

Battles have occurred in other parts of Russia, in which both sides claim the victory. In one fought at Polotsk, the French general, the Duke of Reggio, was severely wounded; and from the French not having since advanced in that quarter, it may be presumed the Russians had the advantage. The siege of Riga has not yet commenced.

The conduct of Sweden has hitherto appeared dubious and vacillating. It is at length said to have been decided, at an interview between the Emperor Alexander and Bernadotte, at Abo, in Finland, at which Lord Cathcart assisted, that Sweden should take part in the war against the French, and that a body of Swedish troops will be forthwith landed in Germany.

SICILY.

The constitution of the government of this island, has undergone an entire change. A parliament assembled at Palermo on the 20th July, which has adopted the constitution of Great Britain for its general model, and has abolished the feudal laws and baronial rights and monopolies. This favourable change has been owing principally to the moderation, good sense, and firmness of Lord William Bentinck, who is both our ambassador and commander in chief in that island.

UNITED STATES.

The news of the repeal of the Orders in Council had been received in America, but was not likely to produce those conciliatory effects which were by some so confidently anticipated. The National Intelligencer, the organ of the government, declares, that this repeal will not satisfy the just expectations of America. They must have indemnity for the past, and security for the future. What is the nature of the indemnity they require is not stated; but we presume it to be pecuniary payment for all the losses incurred under the Orders in Council. They leave us in less doubt as to the nature of the security which must be given as the price of peace.

the flag of the United States is hereafter to protect every person and every thing over which it waves. No right of search, no impressment of English seamen, no examination as to the contraband nature of the cargo or its hostile character, is hereafter to be allowed. The American merchantman on the high seas is to be as sacred as the altars of old, which served to screen the criminal from the hand of justice. The intimation of such extravagant expectations on the part of the American Government, assuming it to express the mind of the Government, proves incontestably the inveterate hostility of that mind towards Great Britain, and the entire coincidence of its views with those of Bonaparte. They now adopt his language, and urge his extravagant pretensions in regard to maritime rights, as the gage for which they are to continue a war, avowedly begun on grounds which have since been removed by the concessions of Great Britain. If, then, we must have war with America, notwithstanding the revocation of those Orders in Council which had long been proclaimed by America, and by the friends of America in this country, as the only obstacle to the return of a state of perfect amity between the two nations; if we must have war with her solely in the defence of those maritime rights on which our very existence as an independent power is allowed by all our political parties to depend; we shall at least have the satisfaction of thinking that there will not be one dissenting voice in our senate as to the justice on our part of such a contest. On this ground the language of

Mr. Ponsonby, Mr. Whitbread, and Mr. Brougham, has been as strong as that of Lord Liverpool, Mr. Canning, and Mr. Stephen. All are equally convinced of the vital importance of the question which now seems to be at issue; and here, if ever, they will all agree that

Toto certandum est corpore regni.

Hostilities have feebly commenced on the part of America, by the advance of a body of troops within the Canadian lines. The details of their operations are somewhat ludicrous. They vaunt their entrance into Canada, as if it had been achieved by the most brilliant victories; and yet the facts turn out to be, even on their own shewing, that all the losses incurred have been incurred by themselves, and that their army has been in great peril of starvation. They have been several times repulsed in an attack on Fort Malden. On the other hand, Michillimakinac has surrendered to our troops. A number of captures continue to be made at sea by the ships of both countries. An American sloop of war has been captured by the Shannon frigate; and an English sloop of war is said to have been taken by the American frigate Essex. A great many American privateers have also been taken. We presume, as soon as it is ascertained that the United States are not to be propitiated by the sacrifice of the Orders in Council, that our Government will deem it incumbent on them to pursue a more vigorous system of warfare than they have hitherto thought it right to adopt.

GREAT BRITAIN.

THE only point in our domestic policy which it is necessary for us to notice at present, is the expected dissolution of Parliament. We believe that there is now little doubt of the near approach of that event; and in the view of it, we cannot but feel anxious that all who bear the Christian name should acquit themselves on that occasion as becomes their sacred profession. We need not now enter on the various obligations which belong to the situation of British electors. We have often adverted to them. At the present moment, however, it seems peculiarly incumbent on them to fix their choice on men of uprightness and independence; on men who, unbiassed by the warmth of political animosity, will consider only how they can best discharge their duty to God and to their country, in the exercise of their delegated trust. Nothing can be added to the recommendation which was given, on a similar occasion, to the leader of God's chosen people by his

judicious relative: "Thou shalt provide out of all the people ABLE MEN, SUCH AS FEAR GOD, MEN OF TRUTH, HATING COVETOUSNESS,"* except it be, that they should also be men who have time to give to the discharge of their parliamentary duties. If the electors cannot every where find men who exactly correspond to this standard, they should at least look for them, and prefer those who approach to it the most nearly. We assume, that all who have any claim to the title of Christian, will strenuously set themselves against every kind and degree of immorality, whether it take the shape of intemperance, or undue influence; of misrepresentation, or outrage; and that, however such things may have the sanction of the world's ordinary practice, they will shew themselves in this, as in other respects, not to be of the world.—We have often endeavoured

* Exod. xviii. 21.

to expose to our readers the insidious pretensions of certain candidates for popular favour, who flatter but to mislead, and whose recorded profligacy agrees ill with their public professions of purity; and we are desirous, on this important and critical occasion, to repeat the warning: Those will prove but indifferent national reformers, who neglect the work of reformation at home. Besides, there is a much fairer prospect of correcting what is amiss in the administration, by a temperate, conciliating, and loyal, yet firm and immoveably upright conduct, than by inflammatory harangues, or by bitter and contemptuous treatment of the government.

For some farther remarks on the duties both of candidates and of electors, we beg to refer our readers to our volume for 1806, p. 651, and to many other preceding parts of our work. We will at present confine ourselves to reminding them, that the next parliament will not only have many arduous duties to fulfil, arising out of the singular situation of external peril and internal difficulty in which the nation is placed, but many also which unavoidably connect themselves with our best Christian feelings and sympathies. Our enemies are, indeed, numerous and powerful; our financial embarrassments are great and increasing, and not likely, in our view, to admit of any very efficient remedy, without an entire change in the system of our currency—a change also, which, we admit, it becomes every day more difficult to effect.* The mea-

* We have forbore of late pressing on the attention of our readers, our own unchanged opinions on the vital question of our currency; for certainly we deem it vital; because we were led to believe that people in general were only to be convinced by facts, of the truth which we wished to impress upon them, viz. the growing depreciation of our paper currency: and if we were anxious to impress this truth, it was with a view to an efficient remedy, which we

sure, however, to which we have now a more especial reference, are those which involve questions of high moral importance;—the introduction of Christianity into our Indian dominions; the more general diffusion of Christian education, and a better provision for an efficient establishment of active and laborious ministers of religion, and for the institution of adequate places of religious worship, both in England and Ireland; the mature and dispassionate consideration of the claims of our Catholic population; and last, though not least, the rectification of the enormous abuses still existing in our West-Indian Colonies.† Neither our time, nor our space, will permit us to enlarge on these topics. We would anxiously press them, however, on the consideration of our readers.

also believed to be practicable, and not for the purpose of exciting discontent or despondency. But since we last touched on this subject, the evil has most alarmingly increased. The price of gold, which ought to be 3*l*. 17*s*. 10½*d*. the ounce, and which was then 4*l*. 12*s*. is now 5*l*. 10*s*. making an advance on the whole, as compared with our paper, of rather more than forty per cent. Silver has not advanced with the same rapidity; but it is now 6*s*. 9*d*. the ounce, which makes the dollar piece equal to 5*s*. 10. We have no intention of entering into any reasoning on this point at present, otherwise we should say, that it is inaccurate to call the difference in the nominal value of gold and silver an advance in the price of these articles, when it is neither more nor less than a depreciation in the value of the paper currency to that amount. Is it possible to conceal from ourselves this fact, that the weight of twenty guineas in gold bullion will buy as much of corn, or any other article, as twenty-nine pounds in Bank notes will buy?

† See on this subject our last volume, p. 428.

ANSWERS TO CORRESPONDENTS.

T. Y.; A FRIEND TO FAIRNESS; MONITOR; and C. L.; will be inserted.

We very readily comply with Mr. WHYTE's request to be allowed to publish the paper on Self-examination, which appeared in our Number for July last.

BEILBY; A FRIEND TO THE BIBLE SOCIETY; C. L.; MARY; M—R.; SUBVICECOMES; X. Y.; are under consideration.

It is with great regret that we have been obliged to postpone the insertion of many interesting articles of Religious Intelligence, particularly in regard to the institution of Auxiliary Bible Societies in different parts of the kingdom. The length of the papers inserted in the early part of this Number, has also obliged us to exclude several communications for which we had hoped to find a place.